

N^o 7

Explain, that we may be born again :

*The Christian's Use of Christmas, to rejoyce in
God his Saviour.*

S E R M O N

PREACH'D

At BEXLEY in KENT,

On Christmas Day 1741, and on Sunday after
Christmas Day 1742.

By HENRY PIERCE, A. M. Vicar of the
Parish, some Time Student of Trinity-College,
DUBLIN.

Publish'd at the Desire of some of his Parishioners.

*This is the New [Gospel] Covenant, that I will make with
the House of Israel; and with the House of Judah in those
Days.*

*I will forgive their Iniquity, and I will remember their Sin
NO MORE—I will put my Law in their inward Parts;
and I will write it in their Hearts, Jer. xxxi. 31, 33, 34.*

*A new Heart also will I give you—I will put my Spirit
within you—from all your Filthiness, from all your Idols
will I cleanse you—I will save you from all your Unclean-
nesses, Ezek. xxxvi. 25, &c.*

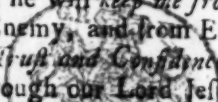
*Believe ye that I am able to do this? As thou hast believed
so be it done unto thee, Mat. ix. 29. —viii. 13.*

L O N D O N:

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WHEREAS I have asserted *here*, that the *Liturgy* of our *English* Church is not to be understood but on those Gospel-Principles which this *unbelieving* Age have found out a *new Name* of Reproach for [*Methodism*] such are a *deep Conviction* of Sin, such a Sense of the *Overflowings of Ungodliness*, of the *Pains of Hell* as It detests under the Name, *Despair* — such a *present Forgiveness* of Sins — such a *present Salvation* from the Power or even *Indwelling of Sin*, call'd in Scripture *Justification* and *Sanctification* ; but by the World, *Presumption* and *Blasphemy*. Whereas I may be thought to have gone too far, in saying that our Daily Prayers are intelligible only on the *Tenets* of those, whom the *World revile* and say all Manner of Evil of *falsely* for their Lord's Sake : for that our Service was compiled by *Believers* for *Believers only* ; and for Believers in all States, whether under the Frowns of the World, or the Pangs of Conviction, or the *Triumphs* of Faith. Whereas, I say, I have gone so far : I have since thought, that so round an *Affertion*, may be call'd upon for Proofs. I therefore give two or three Instances for all, as this Occasion admits.

Who then that denies our Gospel-Principle of a *present Forgiveness of Sins*, on a true *Repentance* ; and the Confession of an *humble, lowly, penitent and obedient Heart* : can understand what our Church means in her *pathetic Exhortation* by these Words, or indeed the *End* of such Confession, or yet the Design of such *Assembling or Meeting* together ? Who on any other Principle can, without mocking God and laughing in his Face, pray him to *restore them that are penitent, according to his Promises declared unto Mankind in Christ Jesu our Lord* ? Who that denies the Forgiveness of Sins in this Life (without which as there is no Love of, so there can be no Peace with God, Luke vii. 47. Rom. v. 1.) can pray in our Church's Words for his *perfect Love*, or that the *Lamb of God which taketh away* (the Guilt and Pollution of) Sin, *would grant us his Peace* ? Who, again, that deny or explain away the *New Birth* and its great Mark the *committing no Sin* [1 John iii. 9.] can without Contempt of God's Word and plain Derision of our *Divine Service*, use that daily Prayer, *Vouchsafe, O Lord, to keep us this Day without Sin : Grant that this Day we shall fall into no Sin ; or that the rest of our Life hereafter may be pure and holy*. For my Part, I believe with our Church, and therefore I pray with her, that God will be merciful unto me and forgive me my Sins — that it will please him to save and defend me in all Dangers, as well Ghostly as Bodily — that he will keep me from all Sin and Wickedness, from my Ghostly Enemy, and from Everlasting Death. And this, I have the sure *Trust and Confidence* he will do, of his Mercy and Goodness, through our Lord Jesus Christ.



P R E F A C E.

(1.) **T**HE Meaning *so much* by Religion, as that it is the *devoting again* (a) the whole Man to GOD, *the Loving him with All our Heart, with All our Mind, with All our Soul, with All our Strength*; that it is *Holiness* and *Happiness*; for is not this Holiness (b) or *Sainthood* (c) (though inspir'd by the most Holy) become a Term of Reproach? and are there not Thousands who (sufficiently happy in their idol Lusts, their *more Gods than one*) desire not to be *so* happy?—to say that *Christianity* is an *Unction from above*, an *Inspiration* of the Holy Spirit *cleansing the Thoughts of our Hearts*, and restoring the *lost Image* of GOD in the Soul; for do not all Men of *Sense* look upon this Inspiration (whatever Notions some simple ones of old might have of it) as a Thing that we have no need of in these learned and refined Ages?—the Understanding *so much* by Sin as that it is a Participation of the Nature of the Devil, of the *unclean Spirit* (d) in all Shapes, as Grace is a Partaking of the Divine Nature (e)—that this Sin is the *Complexion* of every *unrenewed* Heart, notwithstanding all the Force of human Education, or heathen Morality, and odious to the *Searcher of Hearts*, though Temptation, Occasion, or outward Circumstances be wanting to produce the *latent* Evil into act—the Understanding *so much* by Salvation, as that it is a *present* Redemp-

(a) *Religo* to bind again.

(b) 1 Pet. i. 15, 16.

(c) 1 Cor. i. 2.

(d) Luke viii. 26—37. John vii. 44.

(e) 2 Pet. i. iv.

tion from Sin and Satan ; a Redemption 'from the two great Evils of the Fall, *Guilt* and *Pollution*.—By Justification, that it is a *sure Trust and Confidence*, *that my Sins are forgiven me, and that I am restored and reconciled to the Favour of GOD* (f). That it is a *Reversing* the Sentence, *In the Day that thou eatest thereof thou shalt surely die* ; that it is *Pardon and Peace* with GOD—the Understanding by Faith, that it is a *Divine Power*, or the *Gift* of GOD (g) ; that it is the *Evidence of Things not seen*, the *Evidence* of them, I say, because promised by the GOD of Truth, who cannot lye : the *Substance of Things hoped for*, (b) or the *now laying-hand-on*, the *Possessing* all the Blessings of Christ's Mediation, summ'd up, in *Pardon* (or *Forgiveness*) and *Holiness* ; in a Word, that it is peculiarly that *Grace whereby we do apprehend and take hold upon the Promises of GOD, touching the free Pardon and Forgiveness of our Sins* (i) : The daring to assert, that neither *Morality* nor *Civility* are *Christianity* ; for that *Christianity* is infinitely above the most exalted *Ethic* Virtue ; and that though every Christian is *strictly* Moral, yet every *moral* Man is not a *Christian*.—The presuming to say, that *any* are Unbelievers in a Country where Christianity is *generally* professed, though there be such a *Cloud of Witnesses*, though without *inward* holy Tempers (or at the least an uneasy *Sense* of our want of them, and an *unsatisfied* Thirst after them) and *outward* good Works flowing from them (flowing from the Love of GOD) as its *FRUITS* (k), there is no Faith ; though there be all the *scriptural* Marks of Unbelief in Men of *all* Denominations, *sacred*, *civil*, and *profane* ; though *Covetousness* (that *Idolatry*) or Love of the World, and *Profaness*, and *Perjury*, and *Injustice*, and *Sensu-*

(f) See *Hom.* on Justification. (g) Eph. ii. 8. Phil. i. 29.
 (b) Heb. xi. 1. (i) Second *Hom.* on Repentance. (k) See the 12th Article.

ality overspread the whole Land as a Flood—the daring to say, that the Doctrines of the Church of *England* are neither preached nor practised (generally) though so many Pulpits and Lives witness hereto; and though nine out of ten of all the Sermons that have been published for some Years, prove it beyond Dispute, if compared with the Liturgy, Articles, and Homilies of our excellent Church—the saying, in short, that the *Christian* Religion requires *Perfection* or the *Love of God with all the Heart*, or a *Soul in whom the Love of God is perfected* (1)—the saying, that the *Christian* Religion, as distinguished from what, alas! is now every where taken for it, (*a bare Rational or beaten Morality*), is an Inward, Almighty Power (for *all Things are possible to him that believeth*) creating Man a-new in his original Rectitude, *converting the inmost Soul*, and breaking out into Love and Obedience to God and Man (m).—The asserting *these* and *such like* Things, though from Scripture, from our old *Reformed* Church, and from Matter of Fact, must be “going too far:” Why? because *all* the World, both good and bad, both Pharisees and Sadduces (n) are offended at them (o).

(2.) But does this *Mountain* of Contradiction make for us, or against us? Does it shew whose

(1) 1 John ii. 5. 1 John iv. 12.

(m) Blessed be God for the *Beginnings* of a restored Discipline to his *English* Church! Our Brethren *Wesleys* would as soon permit a Thief, a Murderer, a common Swearer or Blasphemer of God, a Fornicator, or a Drunkard, to *continue* in their *Body bands* as they would a Transgressor of the Laws of the Land, or one who defrauds the King of his Duties. *They render to Cæsar the Things that are Cæsar's, as unto God the Things that are God's.* They cannot rob their Father and say it is no Transgression. As they cannot resist the Ordinance of God, so are they not only strict in inculcating Obedience to his Majesty, but in rendering to all their Dues, Tribute to whom Tribute is due, Custom to whom Custom, &c.

(n) Mat. xvi. i. Luke xxiii. 12.

(o) Luke vi. 22, 26.

Disciples we *are*, or *want* to be, or does it not? how *undesignedly*, yea, how *maliciously* does the World confer upon us, and entitle us to, our Lord's Blessing (*p*). But hold, Sir, "the World is now Christian, and therefore does not unjustly censure "you." And is this World *Christian* indeed, that is, *anointed* with the Spirit of God, or does it only think so? or does it not rather desire, to think nothing at all of the Matter? or, perhaps, does it not know that *so much* is implied in the Word CHRISTIAN? or is not this also "going too far?" If the World be Christian *indeed*, (which without that CHRISM, that *Unction*, that *Inspiration* (*q*) which it *professedly* despises, it *cannot* be) it is something extraordinary, unless *Christianity* be but a *bare Name*. Our Lord says, the World *could not* receive the Truth in his Days (*r*). And does it *now*, after so *continued* an Abuse of Grace? after so *barefaced* a Contempt of the *finishing* Work of Redemption, the Gift or *Indwelling* of the Holy Ghost, which is every Believer's purchased Right (*s*)? after that *the Spirit of God and of Glory* is on its Part *so evil spoken* of

(*p*) Mat. v. 11, 12.

(*q*) See our Church's Sense of this Divine Gift in almost *all* her Prayers, particularly those for the *King*, the *Royal Family*, and the *Clergy* (as well *Archbishops* and *Bishops* as other *Pastors* and *Curates*) her *Collects* at the *Beginning* of the *Communion-Office*; for *Whitsunday*; for the *fifth Sunday* after *Easter*; for the *9th* and *19th* after *Trinity*; her *Form* of publishing the *Gospel Terms* of *Salvation*; of declaring and pronouncing to *All* (let them have been never so great *Sinners*, provided they *truly* repent and *unfeignedly* believe) the *Forgiveness* of their *Sins*; and above all in her *Divine Office* of *Confirmation*.

(*r*) John xiv. 17.—xv. 18, 19, 20, 21.

(*s*) See *Confirmation-Office*. Were Children duly prepared for *Confirmation* by those [God-fathers and God-mothers] who solemnly undertake to do it, were they taught the *Sense* of their *Catechism* every *Sunday* and *Holiday* according to *Canon*; and were this *Office* administered frequently and parochially as the Children in every *Parish* come to a *competent Age*, especially were it

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v

of (i)? For my Part I need no other Proof, that *Christianity* (to which the World has given a new Name of Reproach) is preached by the *Foolish*, the *Weak*, the *Base*, the *Despised*, than that it is so universally opposed by *such* a World.

(3.) But after all, I must confess, this Argument concludes not; for, (O subtle Serpent! O deceitful Heart!) who are of the World? this World that lyeth in the *wicked One*? why, no Body. For, tho' all, all Orders and Degrees of Men are happy in the Creature, happy in their *promised* Independence on God (u), though happy, I say, all Men are in the Riches, the Honours, the Pleasures of this Life (some more decently *as they think*, others more freely, and with less Hypocrisy) yet all, all argue themselves out of the World. To be sure none are of this World that *knoweth not Christ* (w); much less are they of this World that *bateh* him (x).

(4.) But again: To say that our Church means so much by her present Festival, as that *Christ was born*, that *we may be born again*; or that she intends by her other solemn Seasons, that his Merits, ALL that He was (as Mediator) should be *applied* and *brought home* to our Souls;—that his *Circumcision*, his *Epiophany*, his *Presentation* in the Temple, his *Conception*, his *Fasting*, his *Crucifixion*, his *Burial*, his *Resurrection*, his *Ascension*, his *sending down* the Holy Ghost upon his Church, should all of them have their *Effects* upon our Hearts, should all of them be wrought over again in us—or (to express it better in her own Words) that by the MYSTERY of his *holy Incarnation*, by his *holy NATIVITY* and *Circumcision*, by his *Baptism*, *Fasting*, and *Temptation*,

it administered in the Divine Spirit it breathes; what a Blessing might we not expect from God in his own Ordinance? and how effectually would it stop the Mouths of Anabaptists, &c. and answer all their (reasonable) Objections against Infant-Baptism?

(i) 1 Pet. iv. 14. (u) Gen. iii. 5. (w) John i. 10. (x) John xv. 18, 19, 20, 21.

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we should be *delivered* from our *Conception* and *Birth* in Sin; (y) from our *original* Sin, and from the Guilt and *present* Damnation thereof; that *by his Agony and bloody Sweat, by his Cross and Passion, by his precious Death and Burial, by his glorious Resurrection and Ascension, and by the Coming of the Holy Ghost*, we should also be *delivered* from the Pollution and Defilement of Sin; from that Love, that *Idolatry* of our impure Affections, which (till washed away by the *inward* and *spiritual* Grace in Baptism, *viz. the Death unto Sin, and the New Birth unto Righteousness*) (z), render our Souls unfit and *incapable* of enjoying God.—The asserting, that we have so near a Concern in every Thing that Christ did, or that every Thing he *was*, was for our Sakes, as the several *Steps* which the Wisdom of God had appointed for our regaining his lost Image, or the *Ways* whereby he must *bring many Sons to Glory* (a).—That He must therefore be *conceived* or *formed* within us, (b) or *dwell in our Hearts*—that we must with Him be *circumcised* in Heart and Spirit (c)—that He must be *manifested in us* (d), manifested, *to destroy in us the Works of the Devil, and make us again the Sons of God and Heirs of eternal Life* (e),—that we must be *presented to him with pure and clean Hearts*, (f) Hearts cleansed from that *adulterous Love* of the World, which is *Enmity to God* (g);—that our Hearts and all our Members *must* be mortified *from all worldly and carnal Lusts*, and be *subdued to the Spirit* (h);—that by such Mortification of our corrupt Affections, *we must be buried with Him* (i)—that we *must* rise *NOW* from that *spiritual* Death, that

- (y) See the Beginning of Publick Baptism. (z) See Church-Catechism. (a) Heb. ii. 10, 11. (b) Gal iv. 19. (c) Collect for the Circumcision. (d) 1 John i. 2. (e) Collect for the sixth Sunday after Epiphany. (f) Collect for the Purification of the Virgin Mary. (g) Jam. iv. 4. (h) Circumcision and first Sunday in Lent. (i) Collect for Easter Even.

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Death of Sin, (*k*) which God pronounced on the Fall; and *hereafter* from the Consequence of it—— that together with *the Fellowship of his Sufferings*, we may know the Power of his Resurrection (*l*)—— that we may in Heart and Mind ascend with Him (*m*)—— that by his holy Spirit we may have a *right Judgment in all Things*, and *evermore rejoyce in his holy Comforts* (*n*);——in a Word, that being *perfect* in Love, we may be *as our Master* (*o*); *that as he was, so we may be in this World* (*p*). “The advancing “*these*, and *such like Doctrines*, must not only” be “*going too far*,” not only *exceeding* the Sense of “both Scripture and Church, both of present and “former Times, but it must be (as the worthy “Preacher and learned Doctor says) *being Righteous overmuch*; for it is contrary to our Sense of “Things, and to our Practice for several Years; “and, is not Custom almost as sacred as our Common Law? It is above what *we* ever understood “from the *Bible*, and can we not read it, and have “we not *common Sense* to judge of it? Now, what “*Sense* or *Reason* requires this *Conformity* to Christ “and his Cross? Who understands by our Church’s “Ordinances or Appointments, the being made “like him, or the having in us what *you* call *the Mind that was in Christ*? Away, away with such “*blasphemous Pretensions*. We always thought “(and our Practice has been accordingly) that the “Church had appointed these Seasons for Recreation and innocent Diversions. Nay, what is *still* “worse than all, *this* is making our Church countenance, if not maintain, the Doctrines of the “*Methodists*.”

(5.) But here I beg Leave to interpose. All to whom

(*k*) Last Collect in the Burial Office, and John v. 25. John xi. 24, 25, 26. (1) Phil. iii. 10. (m) Collect for Ascension Day. (n) Collect for Whit Sunday. (o) Luke vi. 40. (p) 1 John iv. 17.

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that (undesignedly) good Name is given, whatever they may pretend to from Scripture, do not *mean* to maintain the Doctrines of our Church, though founded upon Scripture; but *professedly* bear Ill-will to our *Sion*, and with the Children of *Edom*, cry, *Down with it, down with it, even to the Ground.*

(6.) How fain would I here draw the Mantle of Love over the Errors of some who are call'd by this Name, for I would hope (in *some Things*) they were sincere and undesigning; but that the Truth (especially the Truths of Scripture, and our *scriptural* Church) is not to be sacrificed even to Love itself. If I am a *Methodist* then (and would to God I *were*, according to the *general* Character (q) given of them, without Regard to this or that Church.) If I am a *Methodist*, I desire to explain what Class I am of.

(7.) Indeed I can't but say my *Nature* inclined me much to that Branch of them that is come from abroad; who I would hope *innovate* upon their own Church (bold to strike out a new Light!) or I do not understand them. I was much taken (on my first Acquaintance) with their *Sweetnesses* and *poor Sinner'ship*, which I *now* find to be a very *equivocal* Term, and much abused by many of their Converts. I improved it, as others do, into something worse than a bare Truce with Sin. I could make a *worldly* Religion of it, and poor Sinner as I was ("for *Religion consists not in Externals*") could conform to the World, to the *Lusts of the Flesh*, to the *Lusts of the Eye*, to the *Pride of Life*, and was glad to hear that I *must* sin "in order to keep me humble:" But I have since discover'd, *that there is no Sin without Pride*; that all Sin is *Pride*, is the *Effect* of that Spirit of *Independence* on God, which Satan inspired into the *whole Race*, when he said

(q) See Mr. *Wesley's* Character of a *Methodist*, as also his Principles of Methodism.

(quoting

(quoting God's Authority with a Lye in his Mouth) *Ye shall be as Gods yourselves*: And that if this Principle of theirs be true, he that is the greatest, the most daring Sinner, must consequently be the *humblest* Soul. One thing I liked indeed; I liked much their laying such *Stress* upon the *Blood* and *Wounds* of the Lamb for (from the *Bottom* of my Heart) I believe, that a *sure Trust and Confidence* in *them*, as of the Son of God, is the *Rock*, upon which the Church of Christ is built, and that till we are justified by Faith in *them*, as taking away the Guilt of Sin; till we *know*, says St. John, (thus *without all Doubt* will the God of Truth have us *rely* on his Promises) till we *know* that God is *reconciled* to us, and that we have that *Redemption* through the Blood of his Son, which the Apostle calls the *Forgiveness of our Sins*; we are in no Capacity for a *second* Blessing or *Benefit*, as the Apostle speaks; or are not Subjects *capable* of receiving those Graces of the holy Spirit, that are the *New Creation*, or the *restored* Image of God in the Soul. So absolutely true is the Gospel-Scheme of Man's Salvation! that *Justification* must go before *Sanctification*; that God must be *reconciled* to us, and we to him [2 Cor. v. 19, 20] before he will confer his choicest Blessings upon us; before we can have full Redemption from the *Power* as well as *Guilt* of Sin; before we can enjoy the *Fullness of the Blessing of the Gospel*; before we can arrive at the *Measure of the Stature of the Fulness of Christ*.

(8.) But then, why we must do *nothing* but lay this Foundation *always*; especially, as St. Paul says, the Principles of the Doctrine of Christ, such as *Repentance from dead Works* and *Faith towards God*, &c. are to be *left*, or not *always* to be dwelt on, but that we must *go on to Perfection*, viz. that *Love towards God and Man*, the *Fruit* of this justifying Faith in all its blessed Fruits: or go on to raise the

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Superstructure on *this* Foundation, so compleating an *Habitation of God through the Spirit*: the Reason of this I say I cannot understand. And indeed I am as much at a Loss to reconcile some others of their *carnal Doctrines* to the Scripture, “*but inward Revelation is to set aside the outward written Word*”) such as their *Stillness*, for I find our Lord’s *striving* to enter, his *Violence*, [Mat. xi. 12.] and his Apostle’s *Work of Faith and Labour of Love*, to oppose it—their utter Denial of the very *Being* of all *Means* of Grace: (I should be glad to know what they understand by St. Paul’s *ἀντιλήψεις*, 1 Cor. xii. 28.)—their utter Detestation of the Law of God, which they will not allow even in its *condemnatory Power*, as a *Schoolmaster to bring us to Christ*; though their favourite Apostle says of himself, *I am not without Law to God, but under the Law to Christ*. I pray God to increase my Moderation towards them, as theirs towards our Church is quite extinct; for that they despise us, nay, that they have no Love at all for us is evident (if from nothing else) from their not suffering the few *weak Proselytes* they have made among our *English Clergy* (*καὶ ὑμεῖς τέκνα*) to continue in their Church Livings. O! that I could speak to these Men with the Power of an Apostle, and convince them (all-knowing and sufficient as they are) that there is yet a more *excellent Way* than theirs: that *though they speak with the Tongues of Men and Angels*, and *though they have all Faith*, the miraculous Faith (*r*) of removing Mountains, and have not that Faith that *worketh by Love*, that Charity, the Love of Man; without which they cannot have the Love of God (*s*); (for these two Laws hang together,) they are but sounding Brass, or a tinkling Cymbal.

(*r*) Mat. vii. 21, 22, 23.
20, 21.

(*s*) 1 John iii. 14.—iv. 7,

(9.) Another

(9.) Another Party there is, whom the World call *Methodists* also, who have as little Regard for the *established Church* as the former; witness the Effects of that Spirit about a Century ago. "But the *Elect* can do no Evil," "once in Grace and all ways in Grace," "God beholds no Iniquity in *Jacob*." These Men, with a *Hail Mistress*, call the Church of England, *our Church*, on the Account of one Article, which they do not understand. And therefore *imagine* it to favour their *darling Doctrine* (the Product of *Pride, Self-love, and Ill-will towards Men*) their *darling Doctrine* of *absolute, unconditional Predestination* to endless Happiness, or eternal Damnation. But that the 17th Article, though it talks of an *Election of Grace* in the Apostle's Sense, or (if they chuse rather) *that eternal Purpose, which God purposed in Christ Jesus our Lord, in which ALL MEN may see what is the Fellowship of the Mystery, which from the Beginning of the World hath been hid in God* (t); that God, who is loving to every Man, and willeth All Men to be saved: that the 17th Article, (notwithstanding Modern Authorities, which are of no Weight, since the purest Ages of the Church for four hundred Years never mention this SECRET DECREE) that the 17th Article, I say, maintains not their *favourite Decree*, is very plain, both from the Conclusion of it, as also its Inconsistency (in *their* Sense of it) with the 31st Article, and the Liturgy (u) and Homilies of our Church (w). The Conclusion of the 17th Article runs thus: *Furthermore, we must receive God's Promises in such wise as they be generally set forth to us in holy Scripture; that is, as they All confirm and relate to the first great Promise*

(t) Ephes. iii. 9, 10, 11.

(u) See (in particular) the Consecration Prayer Communion-Office, the Sum of our Creed, in the Catechism: (w) And the Homily for Good-Friday.

(x) made in favour of the *whole* lost Race in *the Seed of the Woman*, in whom *all the Nations of the Earth* should be blessed; would but the *Individuals* thereof come to *Christ for Life* (y) on his own Terms of *Faith and Repentance*. But by *All Men*, say they, is meant only *some*, and the *whole World* (z) is only a figurative Expression for the *World of Believers*. For once I will give them Leave to make use of this Mode of Speaking, provided they will by it explain to me the tenth Verse of the fourth Chapter of St. Paul's first Epistle to *Timothy*; for then I conceive the Words must run thus: *He (Christ) is the Saviour of all Believers, especially of them that believe.*

As *all* Methodists then, do not maintain the Doctrines of our *English Church*, as some of them deny her *common Salvation*, (a) *that Faith which was once delivered to the Saints*—as some of the *Elect* (as they call themselves) deny yet the great Mark of Election, a *Conformity to Christ* (b) in his Holiness and Sufferings—as some receive not *whole Christ*, receive him not as their King, to *rule* in their Hearts, and (as the promised Bruiser) to *slay* his and their Enemies *totally*—as some receive the Gospel but by Halves, that is, are willing to be *justified*, but not *sanctified* (if Justification can be compleat in the Soul without *ensuing* Sanctification) willing to be justified I say, willing (for their *own* Sakes, through Love of Self and not of God,) to be freed from the Penalty or Punishment of Sin, but care not to be *saved from Sin* (c) itself; and beg to be excused parting with their idol Lusts, (which *indeed* is *still* but the Religion of *unawakened hypocritical Professors* in a *new Dress*.) As *this* is the Case, if I am a Methodist, I beg Leave (as I have said) to explain what Class of them I am of. Though then I be the least of all, and am not

(x) Gen. iii. 15. (y) John v. 40. (z) John ii. 2.
(a) Jud. ii. (b) Rom. viii. 29. (c) Matth. i. 21.

meet to be call'd a Methodist, because I also persecuted *this Sect, which is every where spoken against*, I would not be thought to be of *them* who are gone out from *those* who were first branded with that Appellation; for indeed *had they been of them, they would no doubt have continued with them*; but they went out *that they might be made manifest that they were not of them*. Those, I mean, who equivocate and trifle with the *one End* of the Gospel, *the putting off the old Man and the putting on the Lord Jesus Christ, the being created again in Righteousness and true Holiness, or the being made again Partakers of the Divine Nature*. I would not be counted among them that shift off all the *Tests* of a Disciple of Christ, such as *Conformity* to his Cross, *Obedience* to his *Commands, Words, and Sayings* [John xiv. 21, 23, 24,] (for indeed to such as believe *these* are not grievous;) such are also *brotherly Love* and *Holiness* or *Purity*, that is, the *Love of God*. I would fain have a *single Eye*, and having counted the *Cost*, take up his Cross and follow Him. I would in particular rank myself with those who stick close to the Scriptures of God: And tho' we say (agreeably to both Scripture and our Church in her first Homily) that no Man *can* understand the Scriptures, nor (indeed Experience shews it) our own Liturgy, *though they be read every Sabbath Day, unless we are taught them of God, unless Christ open our Understandings*; though we say, that no Man understands the *Scriptures especially*, farther than he *experiences* them in his own Heart; yet we say, that the Scriptures are *all-sufficient*, and that all inward *Revealings* (as some may call them) that are contrary to the written Word, that are *whimsical, light, or visionary*, not to say *evasive* of the *Tests* of Christianity, *Love and Obedience to God and the King*; that *all such* are to be detested as *Enthusiasm, as false Prophetism, as the Illusions, as the Snares, as the Works of the Devil*.

Let all Things be brought to the *Law and to the Testimony*, for God cannot contradict himself, nor say one thing seventeen hundred Years ago, and another now. In fine, I desire to be understood, to be in the Number of *those* who love our poor Church, in Opposition to both foreign (and more to be lamented) *filial* Enemies; of *those* who do not forsake her, because she is old and declining; but who struggle and contend to maintain her *Primitive* Constitution, in which I desire to *live and die*, at least, till I can find a better. But, where is it yet? I desire to be in the Number of those who love her *Establishment* by Law, which, except in Point of Discipline (which she herself laments, and confesses to be wanting) (*d*) is nearer the *Apostolical* than any Church *now* upon Earth; and indeed had been to this Day as *Apostolical* in Life and Power also, had we, from the Beginning, had a *wholesome Discipline*: for *so much* of the Cross is so *absolutely necessary*, that no Church without it *can* grow up into an *Habitation of God thro' the Spirit*. I will be bold to say, at least, that had her *Stewards* been *faithful* (*e*) to her sacred *Depositum*; had they *invariably* preached those Doctrines which her pious Reformers sealed with their Blood, we had neither become so *infidel* and *prophane* a People; nor had there been one Dissenter for a Hundred that there are among us.

(10.) But, blessed be God, that in the general Inundation of Deism, or Natural Religion (which alas! many who call themselves Christians do not yet come up to) the *Name and Form* of Christianity is *still* left—blessed be his holy Name that in the midst of *Infidelity* and *Prophaness* (among other Deliverances and Mercies to a provoking People) he has *hitherto* preserved us a Seed while Men slept, alas! how long! Blessed be his Name, that our

(*d*) See her Commination-Office.

(*e*) 1 Cor. iv. 1.

P R E F A C E. xv

Articles and Homilies are not yet repealed, but that there is something left whereto to return; blessed be his Love and Wisdom, that he has so united our Ecclesiastical Constitution to the Crown of England, that the one cannot fall without the other; and may they long continue to establish and support one another! I am sure the Spirit of our English Constitution can never think ill, much less rebel against his Majesty (f).

(11.) But, alas! what is all this, say the German Enemies to all human Establishments? What is this Constitution without Power and Life? Indeed even this is a Blessing, and a great one too; it is that Blessing which the Church of God enjoyed while our Lord (who came to quicken it with Spirit and Life) was upon the Earth; that Church of God which put the Son of God to Death; to which (nevertheless) were committed the Oracles of God; who were Israelites, to whom pertained the Adoption, and the Glory, and the Covenants, and the giving of the Law, and the Service of God, and the Promises, whose were the Fathers, and of whom, as concerning the Flesh, Christ came; who yet were overthrown with an Overthrow, as in the Overthrow of Sodom. It is that Blessing, which the once famous Seven Churches of Asia (through the Forbearance and Long-suffering of God) enjoyed, long after they had lost the Power of Christianity; but which now, alas! is utterly sunk in the Darkness of Mahometism; for Christ is not so much as named amongst them. And what was all this owing to, but to their outside Religion, their Name without the Power, their bare Faith of Adherence without Works, their Justification in Unsanctification, their believing (as they fancied) without doing Righteousness, their Luke-warmness proceeding from their Evil, their double Eye, divided between

(f) See her Homilies against Rebellion.

God and the World? It was owing to the numerous Sect of the *Nicolaitans* (a Sect more numerous now than ever) who call'd themselves the *Children of God*, and yet lived in Disobedience to his Laws, and put these *two Things* asunder which God has inseparably joined together, viz. *Justification* and *Sanctification*. It was owing to their *human* Wisdom that would reconcile and join together what God *has put asunder*, the Love of God and *Mammon*; in a Word, it was owing to their having neither Ears to hear, nor a Heart to understand our Lord's kind Threat, and loving Admonition to them: *Remember from whom thou art fallen, and repent, and do the first Works, or else I will come to thee quickly, and will remove thy Candlestick out of his Place, except thou repent. Repent, or else I will come to thee quickly, and will fight against thee with the Sword of my Mouth. I gave her Space to repent of her Fornication (her adulterous (g) Love of the World) and she repented not. Behold I will cast her into a Bed, and them that commit Adultery with her into great Tribulation, except they repent of their Deeds.*

(12.) O! that we could see, that *these* and other such Instances in Scripture, both of God's *Forbearance* and *Vengeance*, are our *Examples*, upon whom the *Ends of the World* are come! O! that we could see the Signs of these, even *these* Times! for, is there not a general Awakening all over the Land? a Critical Time for *England*! perhaps the last Offer of the *Power* of the Gospel! If embraced, how *Christian* may we become! if rejected, how soon may we expect to share in the Judgment of the *Asian* Church, have our *Candlestick* removed from us, and the very *Form* and *Name* of *Christianity* quite taken away?

(13.) For, after all, what is the finest *Constitution*

in the World without *living* Members, without *breathing* its Spirit, and *practising* its Rules?

*Quid Leges sine moribus
vane proficiunt?*

Can a *Primitive Liturgy, Articles, and Homilies*, make a Church, say the *Germans*? Indeed they cannot; no more than the *dead Letter that killeth*, no more than the *Word not mix'd with Faith*, no more than *unexperienced, unfelt, unpracticed* Scriptures can make a *Christian*. For although *Name and Formality* may do for those who reserve their *Sensations* for the *dearer World*; who therefore *put off* GOD with *Air and Notion*; who *therefore* plead against all religious *Feelings*, all spiritual *Experiences* of Sin and Grace; every *Christian*, every *anointed* one, has his *αισθητήρια*, and those *γεγυμνασμενα* (*b*), *exercised* or *proved*; every *Christian* has an *inward Δουῖμν*, which others wanting, the Apostle calls *αδόκιμους* (*i*) *Reprobates*, or more properly such as have no *Proof* of Christ; no other *Proof* of *pardon*ing or *cleansing* Grace thro' him, than they have of *Augustus*, or *Tiberius Caesar*, in whose *Reigns* he lived and died;—a meer *Hearsay*, a vain *Παροπαράδοτον*, from which the Apostle says (*k*) we must be *redeemed with the precious Blood of Christ*.

(14.) Though then we prize our *Establishment*, though we bless GOD for preserving it *hitherto*, though we praise him for the *Means* of Grace afforded us therein, yet we agree with the *Germans*, that the Church of Christ is neither *Paper* nor *Letters*, neither *Words* nor *Form*, but that it is a *Body of faithful or believing Men* (*l*); a *Body of Men justified and sanctified by Faith that is in Christ* (*m*); or

(*b*) Heb. v. 14. (*i*) 2 Cor. xiii. 5. (*k*) 1 Pet. i. 18, 19. (*l*) 19th Article.
(*m*) See the Gospel in St. Paul's Commission, Acts xxvi. 16, 17, 18.

if some of them be not so *hitherto*, yet (being re-
 proved of Unbelief and Sin) *hungering and thirst-*
ing till they be so; (n) *mourning*, (o) and *refusing to*
be comforted till they are so; yea, (*having Faith to be*
healed) knowing *assuredly* that they shall be so in *this*
Life, because God is true; because he cannot deny
 himself; because he is faithful and just to forgive them
 their Sins, and to cleanse them from all Unrighteous-
 ness. But here also we differ from the Germans;
 they say there is no such Body of Believers in Eng-
 land, and therefore will not join in Communion with
 us; we assert that there is; and that, (notwithstand-
 ing the *Infidelity* of the Body of the People, notwith-
 standing the *outward Formality*, the *bare Philosophy*
 of her good ones, who so love God and Mammon!)
 there are Thousands who are in Christ true Believers,
 and that on the Doctrines of the *English Church*; on
 the Doctrines of the *English Church*, I say. We
 know, that there are Numbers; and many more (we
 hope) than we know, or than know us, (for is not
 the Sound gone out over the whole Land?) who love
 and live the *English Constitution*, and upon her scrip-
 tural Principles form a blessed Communion of Saints,
 going on to Perfection (p).

(13.) Blessed be God, that the Night of *Insensi-*
bility and *spiritual Slumber* is far spent, and that the
 Day of Spirit and Power is at hand—that the
 dead Letter of our Constitution begins to be quick-
 ened—that the dry Bones of our Form (as insigni-
 ficant as the *killing Letter* of the Scripture, with-
 out our Lord's Spirit and Life) (q) begin to be
 clothed upon with *Flesh and Sinews*; for indeed the
 Spirit of the Lord is breathing on them (r). Bles-
 sed be God, there are many of our *English Church*,
 to whom (the *formal Cloud* being passed over) the
Sunshine, the *Power and Life* of our Liturgy begins,

(n) Mat. v. 6.
 (q) John vi. 63.

(o) Mat. v. 4.
 (r) Ez. xxxvi.

(p) Heb. vi. 1.

P R E F A C E. xix

and to many *has* shined out in its full Strength and Lustre ! Many there are that *feel* the Strength of its every Word ; who *feel* the Remembrance of their Sins to be *grievous* unto them, the *Burthen* of *them* to be *intolerable*, yea *miserable Sinners* (miserable, because Sinners) Words, (alas ! how long !) without Meaning ; and repeated frequently with *unaffected* gay Lips. Many there are who *experience* that they have *no Health* in them, *nulla salus*, no Salvation, no *saving Health*—who *feel* what she means by her *Death of Sin*, her *Wretchedness*, that *Wrath* of God, those *Crafts* and *Assaults* of the Devil, that *Pride*, that *Hypocrisy*, that *Malice*, that *Hatred* of God and Man, that *Blindness* of Heart, that *Hardness* of Heart, that *Contempt* of God's Word and Commandment ; yea, that *Damnation* (for every one that believeth not [ὡδὴ κέκριται (s)] is *now* in a State of Damnation) which she deprecates : and who in *this Sense* pray for a *present* Salvation from *them* in her own *affecting* Words, *Good Lord deliver us* — O Lord, *arise, help us, and deliver us for thy Name's sake*—Deliver us from these fallen Tempers of our Hearts, these inward Diseases of our Apostate Spirits, which are the *Source* or *Spring* of our lesser outward Sins : O *deliver us from them for thy Name's sake*, thy Name *Jesus*, in which alone is Health and Salvation ; thy Name *Jesus* which *saveth thy Believers* from *their Sins* (t). Many there are who thus *reproved of Sin* (and indeed they *only* can join in the Prayers of our Church ; for what *Sighings* of a *broken Heart*, what *Afflictions*, what *Sorrows* do the *Staring insensible* feel ?) Many there are, I say, who, *heavy laden*, and groaning under the Reproving of the convincing Spirit, cry out in great Sincerity of Heart, ‘ *Graciously look upon our Afflictions—pitifully behold the Sorrows of our Hearts—mercifully forgive the Sins of thy Peo-*

(s) John iii. 18.

(t) Matt. i. 21.

ple, O Son of David have Mercy upon us, O Lamb of GOD that takest away the Sins of the World, do thou grant that Peace, which thou hast purchased for us, to our troubled Souls. O Son of GOD, we beseech thee to hear us (u). And we confidently desire, that thy Mercy may be shewed upon us, as we do put our Trust in thee. For that we make not our own Works a Condition of Salvation, we appeal to thee, who seest that we put not our Trust in any thing that we do (w), but that we lean only upon the Hope of thy heavenly Grace. (x) Many (we bless GOD) there are who, though proud Pharisees they were in their unawakened State; are now content to be saved as Harlots and Publicans: who not only give that bare assent to the Word of Truth that they do to profane Story, but who know and feel that there is no other Name (or Thing) under Heaven, given unto Man, in whom and through whom they can receive Health and Salvation but only the Name of our Lord Jesus Christ (y). Who feel in themselves the Working of the Spirit of Christ, mortifying the Works of the Flesh, and their earthly Members, and drawing up their Minds to high and heavenly Things; by which their Faith of eternal Salvation (to be enjoyed through Christ) is greatly stablish'd and confirm'd (z). Many, in a Word, there are, (and indeed there is no understanding our ancient Constitution and primitive Liturgy, but upon the simple, old fashion'd Principles of those, whom our Modern Churchmen cast out.) Many (I say) there are, who convinced of Sin and Unbelief, of Righteousness and Judgment also (a), experience the full Sense of what our Church means by her perfect Forgiveness (b), her perfect Love (c), her Renewed-

(u) See Liturgy of the Church of England. (w) Collect for Sexagesima. (x) Collect for 5th Sunday after Epiphany, Compare a late Pastoral Letter.

(y) See Visitation-Office.

(z) 17th Article.

(a) John xvi. 8, 9, 10.

(b) Collect for Ash-Wednesday.

(c) Collect at the Beginning of her Communion Office.

ness or Regeneration (d), her *Life of Righteousness*, (e) and her *Power and Strength to have Victory and to triumph over the Devil, the World and the Flesh* (f), (g).

(14.) O! may God increase (and indeed he hears this Prayer) the Number of those, who *thus* breathe the true Spirit of our *Reformed Church*, and look for Salvation in her *edifying Communion*! And to this End may he bless, may he pour down his *choicest Blessings* upon her *labouring Sons*, her *two Sons of Thunder* in particular, who can *abundantly* testify in Truth; that the Devils, the *unclean Spirits*, the *unclean Spirits of Unbelief, hatred of God, Love of Self and the Creature, Pride, Self-will, Sensuality, Anger, blasphemous Cursing and Swearing, &c. are* (though they be *nothing* and desire to be *nothing*) *subject to them through Christ's Name*. O! may God send forth more *such* Labourers into his Harvest! *May all the Priests in the Land become obedient to the Faith* (h), that so the *English Church* (both Clergy and Laity) may become *all glorious within* as well as without! That she may exceed all others in *Life and Power*, as she does in *Form*! That she may become the Praise and Joy of the whole Earth, *Amen*.

(d) Collect for *Christmas Day*. (e) Last Collect in her Burial Office. (f) Office of Publick Baptism. (g) 1 John v. 4, 5. (h) Acts vi. 7.

Bexley, January 6,
1742-3.

A D V E R T I S E M E N T.

THIS Sermon has been much enlarged; in particular by the Addition of the Argumentative Part, since it was revised for the Press.

Behold!

ISAIAH vii. 14.

*Behold! A Virgin shall conceive, and bear a Son,
and shall call his Name Immanuel.*

(1.) **A**S many of you, my Brethren, as feel what it is to be Sinners, *wrapt in Sin, tied and bound with the Chain of Sin*; as many of you as groan under the Misery of Creatures *fallen out of GOD* — as do not barely say, you are Sinners, but *experience* and lament the Cause of it; even your being *naked* upon your Fall, that is, your being deprived of the Image of GOD, (*viz.* his Love and his Holiness) in which you were created *perfect (a)*, and in which *alone* you can be like GOD, and consequently in any Capacity of enjoying him — As many of you as are faint and tired of the Dominion of Satan; as want to get from under the Slavery of an Usurper, to be happy again under the King of Kings, your *own King, whose Service is perfect Freedom* — as many of you as look upon your Sin as a Bondage, as lament that you are *sold under Sin*, that you have in you *that carnal Mind which is Enmity to GOD*, and therefore pant after Liberty which Christ has purchased for his captive Children — As many of you as *travail and are heavy laden* with the Burthen of that *original Guilt and Corruption*, in which you were conceived and born (*b*) — as many *such* of you as there are, do from the Bottom of your Hearts, *this Day*, gratefully commemorate the Completion of this Prophecy. *Such*

(a) Gen. i. 31.

(b) Psalm li. 5.

of you look not on *Christmas* as an idle Season, in which you are set at Liberty from your lawful Business to spend it in Vanity and Wickedness; but as the *Day of Redemption* on which *Christ* may be formed in your Hearts (c) to create you a-new, and set you at Liberty from the Bondage of Corruption; from *Satan, Self, and Sin*. — As many of you as are penitent Sinners, as have a deep Self-knowledge that you are now concluded under *Unbelief and Sin*, under both the *Guilt and Power* of Sin—that Knowledge which is the *only* Repentance, that can properly be called *μετανοια*, producing the *after* or *new* Mind as the Word signifies—as many of you as by the inward working of the Spirit of God in your Hearts are reprov'd or convinc'd of Sin (d), because you believe not, or have not believed in *Christ*; and are therefore restless, uneasy, unhappy, and refuse to be comforted, till you are convinc'd also of his Righteousness (e); till you are justified though hitherto ungodly, (*for Faith justifieth the Ungodly*) (f) — as many such of you as there are do rejoice, that this Righteousness is nigh (g); that it may be made as truly yours as *Christ* was made Sin for you (h); that this Righteousness of GOD (i), (and nothing short of it can please him) that this Righteousness is (this Day) come down from Heaven. But especially, as many of you as have a “*sure Trust and Confidence*” (to speak in the Words of our own Church) (k) “*that your Sins are forgiven you,*” who have the Knowledge of Salvation by the Forgiveness of your Sins, (l) who have Redemption thro' the Blood of *Christ*, even this Forgiveness of your Sins (m): Such of you do not only rejoice evermore in GOD your Saviour;

(c) Gal. iv. 19. (d) John xvi. 8, 9. (e) John xvi. 8, 9. (f) Rom. iv. 5. (g) Rom. x. 5, 6, 7, 8. (h) 2 Cor. v. 21. (i) Rom. iii. 21, 22. (k) Hom. on Faith. (l) Luke i. 77. (m) Col. i. 14.

but

but particularly at *this Time*, are fill'd with Joy *unspeakable*; that is, such Joy as *the Stranger* (the nominal Christian) *intermeddleth not with*; and your Souls overflow with Love and Thanksgiving; that God, in his Love and Mercy and Goodness to us, (to us who were not only *without Strength*, not only *Sinners*, but also his Enemies) (n) has contrived and effected a *Birth*, whereby the lost Race, the whole human Nature conceived and born in Sin *may*, be *born again* (o)—whereby that Nature, once the Image of God, but by falling out of God, *unmade* itself (for alas! what is become of this Image) *may* be *restored*, *may* be fashioned again, and created a *new* (p) in *Righteousness and true Holiness* (q).—As many of you as are *truly* Christians, that is, *anointed* (for so the Words *Christ* and *Christians* signify) *anointed* with the same Spirit, that Christ your Master was, who both purchased and received the Spirit (as Mediator) *without Measure*, (r) for all *needy* Souls—*anointed* with the *Unction*, that is from the holy One (s): or are made *sensible* by the *reproving Spirit*, (t) that you are not yet so; (for no Man is a *Christian*, who is not a Believer, and no Man is a *Believer*, in the Sense of Scripture, who is not *justified*, or panting at least to be justified from all Things in the Blood of Christ) (u); and therefore are *hungering and thirsting* after his Righteousness (w); are earnestly seeking the CHRIST of God, in order to be so anointed or *christianized* in him—As many such among you as there are, do *now lift up your Heads* for that *Redemption which is come*, that Redemption which he brings; do *now lift up your Hearts*, tho' in the utmost Weakness, to him that is *mighty to save* (x); do *now lift up your Souls* in true Simplicity

(n) Rom. v. 6, 8, 10. (o) John iii. 3, 5. (p) 2 Cor. v. 19. (q) Ephes. iii. 24. Col. iii. 10. (r) John iii. xxxiv. (s) 1 John x. 27. (t) John xvi. 8, 9. (u) Acts xiii. 38, 39. (w) Matt. v. 6. (x) Isa. lxiii.

and Singleness of Heart ; and with all the Attention you are capable of, do listen to the joyful News of the Angel, saying unto you ; saying even unto you, for (having parted with your *own* Wisdom and Righteousness) you are as *simple*, as *empty*, as *despised* as the happy Shepherds : *Fear not, fear not ye ; for behold I bring you glad Tidings of great Joy, which shall be to all People, for unto you is born this Day, in the City of David, A SAVIOUR, which is CHRIST the LORD.*

(2.) But as many of you, my Brethren, as have *hitherto* taken the Name of Christ in *vain*, as are only *nominal* Christians, as deny or ridicule that *divine Inspiration* (y), that *holy Unction*, which *alone* can make you *such indeed* : and are only *nominal* Christians, because (for one Reason among others) you have *hitherto* been only *nominal* Sinners (if I may so say) that is, have only said (as the Cant Phrase is) “ to
E “ be

(y) Would to God, that all such as deride Inspiration would consider what they are doing, or have done ! Would to God that they could see that they are downright *Unbelievers*, *Infidel* and presumptuous *Anti-trinitarians*——that as he *that denies the Son hath not the Father*, so he that denies the Holy Ghost hath neither Father nor Son, though he may be as *decent* and *moral* as *Plato* or *Aristotle*. Indeed, without this (so ridiculed) Inspiration, our Religion is meer *Pelagianism*, a bare human *Sufficiency*, a System of *Scriptural Ethics* (shall I call them ?) without Power, without Life.

“ But, pray, Sir, *go not too far ;* how *Antitrinitarians* ?” If the Agency of the Holy Spirit be denied, the Holy Spirit itself is denied ; is denied as effectually as Christ is denied when *his* Mediation is set aside. Besides, if the Holy Spirit be not to me *the Lord and Giver of Life*, if he *cleanse not the Thoughts of my Heart* so, (so *cleanse them*,) as that I love God with a *perfect* Love says our Church, what is this Spirit to me ? If he quicken me not (though I stalk about this World a few Years, a *poor, miserable* Spirit, *stript* of its one *Good*, but amused with *substituted* *Trifles*;) I am dead to God, and still labour under his just Sentence, *in the Day that thou eatest thereof, thou shalt surely die.* Nay, though you and all the World say, *We go too far*, I will in spite of all the Powers of Darkness, go one Step farther, and say,

"*be sure we are all Sinners*(*z*)" and have never felt with a *broken Heart* what Sin is : (in itself, *Enmity to God*, that *carnal Mind*, that is *Enmity to God*, all the *Pride of Independence* (*a*), *Rebellion* against, and *Violence* offered to, the supreme Being : in its Consequences, a *Curse*, *Death*, and *Damnation* :) but at the same time that you thus say, "*we are all Sinners*," live unconcernedly and happily in Sin ; which the *poor sensible Sinner*, who *feels* himself a *real Sinner*, can no more do than he can be happy in Torments—As many of you as never saw your Nakedness, as never *experienced* what it is to be a *fallen Spirit*, and immortal too, spoil'd of the Image of God, and of consequence, *guilty*, *polluted*, and *miserable* ; till Christ Jesus, *who is the Image of God*, (*b*) be *formed in you* again (*c*)—as many of you as have never yet seen your selves in *Adam*, unclean, unhappy Spirits ; yea, inexpressibly miserable, because *separated* from your *One GOOD*, because fallen from God, the Centre of Holiness and Happiness, because broken off from the Tree of Life ; as have

say, that without *Inspiration* we cannot be Christians ; for (if the Scriptures be true) we are told, that no Man can say, *that Jesus is the Lord* (that is God) but by the *Holy Ghost*—that it is the *Spirit that quickeneth* the (otherwise) dead Letter of the Scripture—that it is *the Spirit that must lead us into all Truth*—that it is the *peculiar Office* of the Spirit to *apply* Christ in all that he was intended to *be* and *do* for us ; for thus says our Lord (O ! that ye had Ears to hear !) *He shall glorify me ; for he shall receive of mine, and shall shew it unto you*. Not to mention (what every one that understands Greek knows to be true) that an *uninspir'd Christian* is a Contradiction in Terms. If I have indeed gone too far here, I desire to be better informed, by the Learned, only begging this one Favour of them, that they will not join with the World (*that World that receiveth not the Truth*) in saying, that every Thing is *going too far*, that makes Religion the Work of God, that makes it a spiritual inward Thing affecting the Soul ; or that makes the Gospel (what it is) THE POWER of GOD TO SALVATION, Rom. i. 16.

(*z*) Exod. ix. 27.—x. 16.

(*b*) Heb. i. 3.

(*c*) Gal. iv. 19.

(*a*) Gen. iii. 15

never

(*g*)
(*k*)

never seen your selves *under the Curse of the Law*; (d)(e) and of course, can never come to Christ with your whole Hearts and Affections, to be redeemed from it; and rely upon Him *solely* who is become this Curse for all true Believers, by undergoing the Penalty of it (f) — As many of you, I say, as are only *thus* Christians, as are only *thus* Sinners, (tho' of all Sinners you are *really* the most wretched, because you neither *see* nor *feel* your Condition;) as many of you as are only *thus* Sinners, who therefore (consequently) neither *travel* nor are *beavyladen*; who *therefore* look not to Christ for Salvation from that Sin, in which you are *so* happy; who *therefore* look not to Christ as your Saviour to the uttermost; as your King as well as your Priest, to rule and govern you, to cleanse, as well as to atone; and that *NOW*, in *this present World*—As many *such* of you as there are, had rather hear the *Εὐαγγέλιον*, good Tidings of a great Estate, or Title of Honour, fallen to you, than *that to us a Child is born, unto us a Son is given* (g); nay, would have your Hearts more affected, and your Spirits rise higher, at the Rising of the Stocks, the Increase of Trade, or good News from the Fleets abroad; than that you have *Redemption through the Blood of Christ, even the Forgiveness of your Sins* (h). For, indeed, is not *this*, though it be THE FAITH, the Faith that *saves*, though it be the Pillar and Ground of all; is not *this Forgiveness of Sins*, as of any Blessedness in *this* Life, (though again without it we can enjoy no Peace with God (i), nay, though it be the *very Gospel*; for what is the New or Gospel-Covenant? what is God's Promise to our Gospel-Day but *this, I will FORGIVE their Iniquity and I will Remember their Sin NO MORE?*) (k) is not (I

(d) (e) Deut. xxvii. 26. Gal. iii. 10. (f) Gal. iii. 13.
 (g) Isaiah ix. 6. (h) Ephes. i. 7. (i) Rom. v. 1.
 (k) Jer. xxxi. 34.

say notwithstanding this) is not this *Forgiveness* of Sins (as a *sensible present Blessing, turning us from our Iniquities*) (1) utterly denied by us? Nay, indeed, is not the *whole Gospel*, which hangs on *this*, and that other *fundamental Article, Holiness* or the *Sanctification, Restoration*, or (to use our Lord's own Word, that *Shibboleth*) (m), *Perfection*, the Perfection of our *guilty and defiled Nature*: is not *this Gospel thrust away*, (as something that would deprive Men of their Sense, their Reason, their Happiness) by this *adulterous and unbelieving Generation*! O! how far are her Sons, who are thus for *putting off* the Blessings of the Gospel, and *that* because they are inconsistent with the Enjoyment of what they love better; how far are they, I say, from the Sense of that Church, which so earnestly prays for an *immediate, speedy Application* of them! O Lord *make speed to save us* from the Guilt and Death of Sin! O Lord, *make haste to help us*, in our fallen, defiled, unsanctified State!

(3.) As many of you then, my Brethren, as are not the Sinners whom Christ came to call, for you are happy in Sin: as *therefore want* not this Gospel, this Gospel of *Pardon and Peace*, this Gospel of *Renovation and Holiness*; must be *indifferent* to it, for it is the *feeling Need* of it that makes any thing a Blessing, and so, the Gospel—As many of you as have not that *unintelligible*, (n) spiritual *αὐθιγία* [*feeling* (o)] which the Apostle thanks God for, as a *distinguishing Character* of his believing *Philippians*. —As many of you as have Satan's Encouragement in your Hearts and Mouths "*ye shall not surely die*:" and (because you love *Self* and the *Creature*) Reason and Dispute in his own Words, "*Yea, hath God said ye shall not eat*?" that is, *lust, covet*, or place your Happiness in *created Good*—As many

(1) Acts iii. 26—v. 31.
Cor. ii. 14.

(o) Phil. i. ix.

(m) Jud. xii. 6.

(n) 1

as, in proportion to your being *alive* to the World are *dead* to God and his *quickening* Gospel: — as many *such* of you as there are, give as deaf an Ear to the joyful Message of the Angel, and to the Multitude of the heavenly Host, praising God (with him) and saying, *Glory be to God in the highest, and on Earth Peace* [Pardon, Forgiveness] *Good-will towards Men*; yea, are as heedless, as regardless of that great *present* Salvation from Guilt and Pollution (this Day) proclaimed upon Earth; as you are all Attention to the Language of the World, “ I wish you a merry Christmas, the Holidays are come, let us eat, drink, and be merry:” which alas! is all the Use that the *Generality* of Christians (as they *call* themselves) make of this holy Season; the only Marks whereby it is distinguished from more profane Time, if *such* can be.

(4.) As many of you again (for I would point out some of the Evils which occasion the Abuse of this holy Season, the Profanation of this Time appointed to shew us the *Necessity* of the *New Birth*, (*p*) of the *Renewal* (*q*) of our corrupt Nature) — As many of you as are satisfied with a *Natural* Religion only, which can never *cleanse* the Heart, or who (with your Brethren of old) are content with an *outward* (and indeed an *outward political* Religion is sufficient for States and Common-wealths) are satisfied with *Form* and *Ceremony*; with the *washing the Outside of the Cup and Platter*; who are only *morally* good (if so ye be *indeed*) and therefore *Self-righteous* (*r*); righteous in your own Eyes, (and therefore need not the *Cleanser* of Hearts) the Righteous whom Christ *came not to seek*; the *Ninety-nine, who need no Repentance*, who displode all *inward*

(*p*) John iii. 3, 5.

(*q*) See the Collect and Preface in the Communion-Office for Christmas Day.

(*r*) Isa. lxiv. 6. Phil. iii. 9.

Feelings or *Reprovings* ; all *Convictions* of the *Spirit* (*s*), which only is *Repentance*, or alone *can* produce it—As many of you as are *whole*, and not *broken* in Heart, who therefore *want not the Physician* (*t*) (nor indeed can you need him till you are sick of your *righteous selves* and Sin)—As many of you as have *hitherto* mistaken a bare Religion of Nature (I say) such as the wiser Heathen practised in greater Perfection than Thousands of *nominal* Christians : as have mistaken *such* a Religion, which allowing it its utmost (some Glimmering from Revelation) is still *that Law which is weak thro' the Flesh* (*u*)—as have mistaken *Cicero's HONESTUM* (and would to God that some of our *almost Christians* came up to his Character of the *Rhodian Merchant*!) for the *Spirit* of the Gospel ; for the *repairing, restoring, renovating* Grace of Christ ; for that Gospel which the Apostle calls *the Power of GOD to the Salvation of every one that believeth* (*w*)—As many of you as have mistaken Civilization for the Obedience of a Christian, the Obedience of Faith ; outward Decency for the *New Nature* ; Philosophy for the *New Creation* ; or, as have thought that *outward* Baptism has washed away your *original* Sin ; *yours*, I say, who have sinned away the Grace you received when Infants ; as have mistaken *John Baptist's outward* Sign for his *inward* Repentance, which always *sets the Axe to the Root of Sin* (*x*) ; or who (at least) have rested in *Ministerial* Baptism without looking to Christ's Baptism of the Holy Ghost (*y*) and Fire, of Grace and Love ; who have never considered the *inward* Grace signified by the *outward* Sign, which your own Church says, is *A Death unto Sin and a New Birth unto Righteousness* : who have never considered, that bare Water-

(*s*) John xvi. 8, 9.

(*t*) Mark ii. 16, 17.

(*u*) Rom.

viii 3.

(*w*) Rom. i. 16.

(*x*) Mat. iii. 10.

(*y*) *Vide*

Office of Publick Baptism.

Baptism is but a *Token* (z) of the Covenant "BE-
 "LIEVE and BE SAVED;" (a) but a *Sign* or
Seal of the Righteousness of Faith (b): Such of you
 will celebrate this holy Season as your Predecessors
 the *formal* Jews of old, did their New Moons and
 Sabbaths, and *that* still with *greater* Abomination in
 the Sight of God; as the Christian Dispensation
 should excel the Jewish. Bring no more (then) vain
 Oblations, your Incense is an Abomination unto him;
 your New Moons and Sabbaths, the Calling of your As-
 semblies he cannot away with; it is Iniquity, even your
 solemn Meeting. Your New Moons and your appoint-
 ed Feasts his Soul hateth, they are a Trouble unto him,
 he is weary to bear them. No, my Brethren, if you
 would keep Christmas as Christians, wash ye and make
 you clean (c); wash ye in the Fountain opened for Sin
 and Uncleaness (d), that is, let him wash you who
 therefore shed out of his Side both Water and Blood,
 and who tells you, *If I wash you not, ye have no Part
 with me* (e). Thus shall your cleansed Souls magnify
 the Lord at this Time, and your Spirits rejoyce in
 God your Saviour; your Saviour not only from the
 Guilt, but your Saviour also from the Filth of Sin,
 in order to be still a further Saviour, a Saviour to the
 uttermost, a Saviour from the Wages of Sin; that is,
 Eternal Damnation.

(5.) But once more, *suffer the Word of Exhorta-
 tion*. My Brethren, I love you, the Love of Christ
 constrains me to it; I watch for your Souls, as one that
 must give an Account, and therefore I speak. As
 many of you as *because* you are honest, because you
 are sober, because you are just, because you are cha-
 ritable, as you think; (for indeed you are not cha-
 ritable (f) unless you love God above all Things (g),

(z) Gen. ix. 12.

(a) Mark xvi. 16. Acts xvi. 31.

(b) Rom. iv. 11.

(c) Isa. i. 13, 14, 16.

(d) Zech. xii. 1.

(e) John 13. 8.

(f) 1 Cor. xiii. 3.

(g) Vide Homily on
 Christ an Love and Charity.

and

and *all Men Enemies* as well as *Friends* for *his Sake*; *(b)* you are not charitable if you love the World, or the Things of the World *(i)* for the *Friendship of the World is Enmity with God*—As many, as because you have never committed Murder *(k)* or Adultery, *(l)* as you *think*; or, as because you have done no Harm, in that World's Esteem *that loves its own*; are therefore in a State of Salvation, or (to express all this better in the Words of your own Church) *(m)* who do these Things or leave them undone in order to be just. All such Persons need no Justifier, they need not the Righteousness of God *(n)*; for they have a Righteousness of their own, they are justified by the Deeds of the Law, that Law which yet accuses them *(o)*. And therefore neither need they (for 'tis less than a Matter of Indifference, and why may not their Divines explain them away in the Vapour of a Metaphor?) neither need they that *New Birth*, that *New Creation*, which this Season demonstrates the Necessity of. As many as place their Confidence in such good Works as having not the Faith of Christ for their Foundation, nor flowing from the Love of God in their Hearts, have therefore in them the Nature of Sin *(p)*.—As many as think themselves better than others, because God has been good to them, and has expressed this his Goodness by surrounding them with his Providence from the Occasions of Sin, or by restraining them from the outward Act, when they have inwardly coveted against the Tenth Commandment, and already committed the Sin in their Hearts; or (again) by keeping them back from such gross Sins as expose some to Scan-

(b) Mat. xxii. 27, 29. *(i)* Luke xvi. 13. *(k)* 1 John iii. 15. *(l)* Mat. v. 28, 29. *(m)* See the Sermon of the Salvation of Mankind, &c. *(n)* Rom. iii. 22.—iii. 10. *(o)* John v. 45. Rom. iv. 15. *(p)* Vide Thirteenth Article and First Part of the Sermon on Good Works, subscribed by all the Clergy in England.

dal and bring others to shameful Deaths——As many as *because* God has been *thus* good to them, (which Goodness they are neither *sensible* of nor *acknowledge*)—As many (I say) as *because* God has been *thus* good to them, have prided themselves not only (with the Pharisee) against others, but even against himself, and made *his own preventing* and *restraining* Grace, a Matter of Merit on *their* side against him; nay *because* they have been *thus ethnically* moral, *thus politically* virtuous, *thus outwardly* righteous, *thus decently* good, *thus every way* Godly (if it can be) but Godly in *Christ Jesus* (q), have *therefore* seen nothing either of their own *Poverty* (r), or of the *unsearchable Riches of Christ*; (and indeed how should they?)—As many *such* good Christians as are among us will celebrate this Season, (this Carnival!) as the (*mis-called*) Christian World does; in an *utter* Ignorance of the End of its Appointment; nay, in direct Opposition to the *Purity*, the *Holiness*, the *Newness of Life*, which it is its *one Business* to inspire: even in such Vanity and Extravagance, such *Industry*, such *Pains*, such *Care* for the Belly, such *Provision for the Flesh to fulfil the Lusts thereof*, such Riot, Surfeiting, and Excess; such Gluttony and Drunkenness, as the whole Gospel which they *profess*, forbids from one End to the other. Not to say such *beathenish* religious *Rites* as were practised by the Gentiles at their Bacchanals——Such Gaming, such *prostitute* (s) Dancing, such *Filthiness* and *Superfluity of Naughtiness*, such *Lasciviousness*, *Lusts*, *Excess of Wine*, *Revellings*, *Banquetings*, and *abominable Idolatries*——such *foolish Talking and Jesting* as are never convenient; but highly unbecoming such a *Conversation as becometh the Gospel of Christ*——such *innocent Diversions* as the World calls them, such *innocent Diversions* as *fill the Soul* and keep it *from God*; or

(q) 2 Tim. iii. 12.

(r) Rev. iii. 17.

(s) Mat. xiv. 6.

such innocent *Divertings*, that is, *Turnings-away* of the Soul from God.

(6.) To all this, to these heathenish religious Ceremonies (received by Tradition from our heathen Ancestors) some, to compound the Matter (for the reasonable World loves Decency) some, I say, will add an *outward, formal, customary* Worship; will *worship* GOD *with their Lips when their Hearts are far from him*; will prostrate their Bodies to him, when their Souls are lift up to *Mammon* (t), while they are *conform'd to this World* (u). For indeed all Worship is but *formal* and *customary*, where the Heart is divided, where the Worshipper is *double-minded* (w), where he has not a *single Eye* (x); where the Worship is not done *in Spirit and Truth* (y), where it does not proceed from the *Love of God shed abroad in the Heart*; which yet no Man can be sensible of, till he knows that God loves him *first*; (z) till he knows by Faith, that God *is in Christ reconciled to him* (a); for till then, the Enmity pronounced by God (b) between Himself and fallen Man, between *the Seed of the Woman and the Seed of the Serpent*, subsists: but *then*, O then having *much forgiven he loves much* (c); and whatever Work or Duty proceeds from *this Principle*, is pleasing and acceptable to God.

(7.) And now, my Brethren, let us ask our own Hearts, what is the Occasion of all this? why discern we not the *Sign of this Time*? I must not presume to say, that *the Gospel of the Grace of God*, the Gospel of *Reconciliation*, the Gospel of *Peace*, the Gospel of *Pardon* is not preached; for as *Heralds* and *Ambassadors of Christ*, we are commission'd by our Church to proclaim *daily* to the People; to de-

(t) Mat. vi. 24. (u) Rom. xii. 2. (w) James iv. 8. (x) Mat. vi. 22, 23. (y) John iv. 24. (z) John iv. 10, 19. (a) 2 Cor. v. 18, 19. (b) Gen. iii. 15. (c) Luke vii. 43, 47.

clare and pronounce to all such as truly repent and unfeignedly believe; to all such as with broken Hearts feel their want of, and sincerely comply with, the Terms of the Gospel, "that God pardoneth, absolveth, forgiveth them, in *præsenti*. I dare not presume to say, that this Offer of Grace is not accepted also in *præsenti*. I dare not presume to say, that this Gospel of Holiness also, is not preached, and its Blessings offered every where in this Christian Nation. Much less must I say, that in so learned a Country, (especially since our Literature is a Substitute (d) for, and therefore occasions us to look coldly, if not with Contempt upon Divine Inspiration) that this Gospel comes in Word only, and not in Power and the Holy Ghost, and in much Assurance. What then can be the Reason that the true End of this Festival is so little understood, its New Birth, its Regeneration, its inward Purity and Holiness so little looked after, but that we believe not the Fall of Man, and so see not the Necessity of his Restoration?—that through the Ignorance of our Hearts we feel not the one, and therefore desire not the other? what spiritual Eye sees not, that Satan rages particularly at this, and the other Seasons, whereon the great Blessings of the Gospel, the precious Benefits of Redemption, were wrought, and should be remember'd with grateful Hearts? Who, of spiritual Discernment (e) sees not, that at these Times (as Prince of this World) (f) he shews forth all the Power of his Kingdom against the Kingdom of Christ?

(8.) Here then is the Cause of all these Evils so much lamented by every true Christian. Our Pelagian Hearts (feeling not the Fall) take up with the Shadow instead of the Substance of Christianity—with the Name for the Divine Unction—with the Faith of Assent for

(d) See Mr. Law's Earnest and Serious Answer to Dr. Trap, 67, 68.

(e) 1 Cor. ii. 14, 15.

(f) John xiv. 30.

the Faith of the Operation of God. This Abuse is owing to *rank* Infidelity, to an utter disbelief of the first and third Chapters of *Genesis* ; of Man's *Perfection* and *Depravation* : nay, it is owing to a *Hatred* of God's Purity, and to love of Sin ; to an *inbred* Despite of all that He has done for us thro' Jesus Christ. We are *whole*, and therefore *will* not be *healed*. It proceeds from want of the true *Christian* Spirit, from want of knowing how to rejoyce as *Christians* ; from want of knowing God to be our Chief, our *only* Good ; from want of knowing *the Joy and Peace* that results from *believing*, from want of rejoycing in *the Hope of the Glory of God*. In fine, from want of rejoycing in Christ Jesus *alone*, as our *Wisdom*, our *Righteousness*, our *Sanctification* and *Redemption* ; that is, our all in all.

(9.) But rejoyce ye that look for this *All-fulness*. Ye that look for his *plenteous Redemption* from both the *Guilt* and *Power* of Sin, in the *suffering Spirit* ; which as it has *perfected* the Captain of Salvation, the Head, the first born ; so it *will* the Members, the younger Brethren. [*Heb. ii. 10, 11,*] Rejoyce ye that look for him in Humility ; in the *Stable*, the *Manger*, the *Cross*—ye, that are this *Stable*, this Abode of beastly Affections, which Christ is born in to cleanse—ye, whom the Cross has empty'd both of Love to Sin, and the more odious *Abomination* of a *moral* and *human* Righteousness. Rejoyce ye who *know* and *feel* that your Justification, your Goodness, your Merits, without Christ, are *Guilt*, are *Impurity*, are *Hell*. Sing, sing O Barren, that baredst not hitherto. Shout ye lower Parts of the Earth. Break forth into Singing ye dry Mountains, and waste Places, Rejoyce thou *Tabernacle of God* that is fallen down ; for the *Repairer* of thy Breach is come ; and God thy *Builder* has promised, that the *Glory of the latter House shall be greater than of the former* (g).

(g) Hag. ii. 9.

Rejoyce

Rejoyce thou fallen Nature ; for if thou believest, (though fallen as low as Hell) thou mayest be raised up again. Rejoyce ye that *feel* yourselves in the Circumstances, from which Christ was appointed to deliver you, sitting in the *Darkness* of Death, *tied and bound with the Chain of your Sins* ; the *Wretched*, the *Miserable*, the *Poor*, the *Blind*, the *Naked* (b). For those, who despise this *Feeling* [οι ἀπηλγηγότες] (i) will rejoyce as the World does ; or at best, will rejoyce in *Appearance only*, and not in *Heart*. But rejoyce ye both in Heart and Voice ; rejoyce, yea I say again, rejoyce evermore ; rejoyce to hear, that a *Virgin hath conceived*, and (as this Day) brought forth a Son who is IMMANUEL ; 𐤇𐤍 𐤇𐤏, GOD ; 𐤇𐤏𐤅𐤁 IMMANU, with us ; GOD again in Man ; GOD come to his Temple (k) ; GOD one with us ; GOD in our Nature, to create it a-new, and restore it. Θεὸς ἐφανερώθη ἐν σαρκὶ GOD manifest in the Flesh (l) ; σκηνῶν ἐν ἡμῖν tabernacling, or dwelling in us (m).

(10.) My Brethren, every Word in the Text shews us *this great Mystery of Godliness*, and the *Necessity* of it ; as GOD is holy and just ; as he is good and merciful, loving and compassionate to every Man—The *Necessity* of it (I say) on the Supposition of GOD's Love to Man, of his having created him at first in his own Image, and Man's having made Shipwreck thereof, when Satan shook his Faith or Trust in his GOD by that Bait of *Creature Good*, which GOD had said he should not taste ; when Satan lifted him up into a Degree of Independence on his GOD. They shew us both the great *Mystery of Godliness*, (such an immense Purity in GOD,) and *such* a Pollution and Defilement of our Nature thro' Sin, as nothing less than *infinite* or *divine* Purity could redress. Nay, they shew us this

(b) Rev. iii. 17. (i) Ephes. iv. 19. (k) 1 Cor. iii. 16. (l) 1 Tim. iii. 16. (m) John i. 14.

great Mystery of Godliness not only in the *Person* of Christ, but (what Unbelievers, that is, *Reasoners* against the Truth, viz. God's putting his Spirit within us (n), and dwelling in us (o), call Blasphemy) in the *whole* Christ, Head and Members; as St. Paul understands CHRIST in his first Epistle to the *Corinthians*, 12th Chapter, 12th and following Verses to the 28th.

(11.) Behold! (as Matters of greatest Importance in Scripture are ushered in;) behold! as a Matter of Wonder and Astonishment, of *singular* Favour and Love: for *behold! the Lord hath created a new Thing upon Earth, a Woman shall compass a Man*: Behold! a Virgin, a pure Virgin, (as our Church calls her) a Virgin shall conceive and bear a Son; an infinitely pure God, an immaculate Mediator, a *spotless* human Nature, as extensive in Purity and Holiness, as Adam's was in Impurity and Sin: that as we have all (in Sin) *born the Image of the earthly*, we may also (in Holiness) *bear the Image of the heavenly Adam*. For, since the Fall, that cannot be first which is *spiritual*, but that which is *natural*; and afterwards *that which is spiritual*—that as all Men are *naturally* conceived and born in Sin, they may by Faith and Virtue of the *Universal Nature* *born again* in Christ, be *born again unto Newness of Life*—that as in Adam All died, so in Christ All may be made alive—or, that the *destroy'd* (p), the *unmade* Nature of Man may again be *created in Righteousness and true Holiness*, by this *Seed of the Woman* (the IMMANUEL) *bruising the Serpent's Head in it*—that as (O Love! O Justice!) *by Man came Death*, by Man might also come the *Resurrection from the Dead*.

(12.) This, my Brethren, was the first general Promise made by God in favour of our fallen Nature. And in order to its, and all the subsequent

(n) Ez. xxxvi. 26, 27. (o) Eph. iii. 17. (p) Hos. xiii. 9.

Promises

Promises being made *Yea and Amen in Christ to the Glory of GOD the Father* (q); thus spoke the Angel to his Virgin Mother: *The Holy Ghost shall come upon thee, and the Power of the Highest shall over-shadow thee, therefore also that Holy Thing that shall be born of thee shall be called the Son of GOD* (r). This Son of GOD styles himself also *the Son of Man*; both implied in the Word IMMANUEL—a Word signifying his *Nature*, rather than any Name that he used or went by after he appeared in the Flesh—a Word signifying his *Nature*, as he was *perfect GOD and perfect Man*—*GOD of GOD, very GOD of very GOD, and Man of the Substance of his Mother born in the World*—of a *reasonable Soul and human Flesh subsisting*—IMMANUEL! GODMAN, for us and in us: a *Name*, which he therefore never went by in the Days of his *Flesh*, because it was not designed to be altogether *personal*, but in a strong Sense *general*, (in its *Power and saving Efficacy* I mean) even as *general* as the first divine Image was to the *whole Race*; general to all, but *virtually* applied to as many only of the human Nature, as by Faith should receive him (s), as by Faith should become the Sons of GOD, born again, not of corruptible Seed, but of incorruptible by the Word of GOD (t): born, not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of GOD (u)—applied in Virtue and Power, I say, to as many as through that Cross, which alone gives Glory to GOD, and empties Man of the rebellious, self-sufficient, independent Spirit, should become his Brethren as he deigns to call such (w)—applied, in a Word, to as many as thro' Faith (the Power of GOD!) should be as *real* Partakers of his Divine Nature (x) as he really partook of their Human. For Jesus Christ not only dwelt in our Flesh,

(q) 2 Cor. i. 20.

(r) Luke i. 35.

(s) John i.

2. (t) Pet. i. 23.

(u) John i. 13.

(w) Heb. ii.

10, 11, 12.

(x) 1 Pet. i. 4.

thirty and three Years, but *still* dwells in every *be-
lieving* Heart; anointing them *into* his Nature, *into*
Christians; and remaining with them in all the
Graces of the holy Spirit *here*, and in *Glory* to all
Eternity: making up together with them *one Ha-
bitation of the Godhead* (O! glorious *Communion* of
Saints!) that so all the *believing* Part of Mankind,
all who *accept* and *rely upon* the Promises of Justifi-
cation and Sanctification made to our Gospel-Day:
(y) All who believe *He is able to do this* (z), and so
give him the Glory of his *Truth* and *Love*, may
through *Him* signally triumph over the Devil in be-
ing admitted to a *closer* Union with God, and a
greater Happiness than *even* that was, which he in
Envy and Malice, tempted them to fall from by
that specious Tribe of *independent* Godship (a);
which alas! the *dead, unawakened, unbelieving* World
are *still* looking after, in the Riches, Honours, and
Pleasures of this perishing Life——IMMANUEL!
a Name of his Nature as *Mediator*; or of the re-
paired Humanity created *a-new* in the Image of God;
in whom, in which *all Nations of the Earth* are *bles-
sed*; and every Individual of them *may* be also re-
paired and blessed: if *sensible* of their want, their Loss
of the Divine Image, they will come to him to be
healed, and to be *re-instated* in it—if they will *ac-
cept* of this Blessing promised not only to *Abraham*,
but to his *believing* Seed; *that Blessing*, which first
takes away the *Guilt* and then the *Power* of Sin:
that so, *being justified by Faith* we may have *Peace*
with God; and then *access*, and then *rejoyce in the*
Hope of the Glory of God (b); that hope, *that puri-
fieth, even as he is pure* (c)——that so, we may
NOW receive the *καταλλαγὴν* *Reconciliation* (d); and
that we may NOW also be *sanctified*, be enabled to

(y) Jer. xxxi. 31, 32, 33, 34. Ez. xxxvi. 25. —xxxiv.
(z) Mat. ix. 28. (a) Gen. iii. v. (b) Rom. v. 1, 2.
(c) 1 John iii. 3. (d) Rom. v. 11.

serve GOD evermore in Holiness and Pureness of Living (e): that we may NOW be presented unto Him with pure and clean Hearts (f): that we may NOW have a perfect Love (g) towards him says that scriptural Church, that does not decline her Lord's Perfection: or that we may NOW have that Purity of Heart, which is Love, or that Love of God, which is Purity, *because* it cleanses the Heart from that adulterous Love of the Creature, which he so often complains of, and which (*because* he loves us) he says he is *jealous* of——IMMANUEL! a Name of this two-fold Nature, communicable to all Men, and actually communicated to every true Believer, in whom Jesus Christ is formed by Faith (h), who is therefore said to be created a-new in Righteousness and true Holiness (i), and to have the Mind in him that was in Christ (k)——a Name of his Nature, INTO (l) which he commanded all Nations to be baptized, fully signifying his Desire that all may be saved: and INTO which all such are actually baptized, who are baptized with the Holy Ghost as well as Water; with our Lord's Baptism of the Holy Ghost and Fire, of Grace and Love; in whom the old Adam is so buried that the New Man Jesus Christ is raised up in them: who die unto Sin and are born again unto Righteousness: who live in Christ and Christ in them, who are one with Christ and Christ with them, says our Church——IMMANUEL! a Name of his Power, creating a-new the Unmade; raising the
 G Fallen;

(e) Collect at the End of the Litany. (f) Collect for Candlemas-Day. (g) Collect at the Beginning of the Com. Office. (h) Gal. iv. 19. (i) Eph. iv. 24. (k) Phil. ii. 5. (l) So the original Word [εἰς] signifies. And so St. Paul understands our Lord, where he says, οσοι εβαπτισθησιν εἰς Χριστον Ἰησυν, so many of us as are baptized INTO Jesus Christ. Here our Translation is literal and just. But this indeed is 'going too far' for such as are satisfied with the bare Name of Christianity. They will torture the Words in this and all such like Passages, and call in all the Tropes and Figures of Rhetoric to their Aid, or they will explain them away.

Fallen ; quickening the *Dead* ; restoring the *Lost* ; restoring the lost Image of God in which Man was at first created, when the *Holy Trinity* said, *Let us make Man in our own Image*——IMMANUEL! a great mysterious Name, implying all that God meant when he was about to make the *wonderful Creature*, the Union of Matter and Spirit, the *Microcosm*, the Sum of all his other Works, the Essence of all his other Creatures, spiritual and material in *one* : yea, indeed, and something *still greater* than he designed Man in the Beginning ; that so his abundant Love and Goodness might the more signally triumph over the Malignity of Satan. A mystic Name ! *which no Man knoweth but he that receiveth it*, even CHRIST IN YOU THE HOPE OF GLORY ! *that Mystery hid from Ages, but now made manifest to his Saints (his Believers) to whom God would make known, what is the Riches of the Glory of this Mystery——that Mystery, which the Prophets of old have enquired into and searched diligently ; who prophecied of this Grace that should come unto us, unto whom it was revealed, that not unto themselves, but unto us they did minister the Things which are NOW reported unto us (even Pardon and Forgiveness, even the New Birth and Holiness, or a Participation of the Divine Nature) with the Holy Ghost sent down from Heaven. So much does the latter exceed the former Dispensation ! the Gospel, the Law ! which with all its Types of Propitiation and Purification was but a Shadow of the Things NOW come. So greatly are they mistaken who look for no greater Holiness in Christians than was in the Saints of old, whether David, or John the Baptist ; for he that is least in the Kingdom of Heaven is greater than they ! and so much sorer will t' eir Punishment be, who tread under Foot the Son of God, and count the Blood of the Covenant wherewith they were (in Baptism and may still be sanctified) an unholy Thing, and (by despising his Inspiration in*

comple-

complement to their own Reason and Understanding) *do despite unto the Spirit of Grace!* IMMANUEL! a Name! (what shall I say more?) of Love and Grace! a Name *expressive* of all that God is *again* to a Creature once united to him, and shining on his Image, but now broke off from him, and darkened thro' Ignorance of him. For Christ is not only the Great I AM *essentially*, but I AM *relatively*; *All Things* to him that believeth, that *believeth*, *i. e.* looketh up and dependeth upon him as *able and willing* to supply all his Needs. As if he should have said, Art thou ignorant both of thy self and God, (and *that* because thou wouldst *know* independently of him) I am thy *Wisdom* to shew thee thy Heart, to *bring all Things to thy Remembrance*, to *tell thee all Things that thou hast ever done*, and to *reveal my Father to thee*. Art thou guilty? *I am he that justifieth* and my *Righteousness* is nigh. Art thou polluted thro' Sin? I am thy Sanctifier, thy Sanctification both *imputed* and *inherent*. Art thou a Slave to Satan and the hellish Lusts he inspired thee with when he raised thee up against God? I am thy King *his Bruiser*. Hast thou *unmade* thy self by losing thy Dependance on God? I am He that made thee at first. Art thou Weakness? I am Power. Art thou Misery? I am Happiness. Lastly, IMMANUEL is the most *effectual* Name of Christ's Mediatorship: a *Name* to which his other Names are but subservient, signifying no more than the Manner or Method, whereby this most *precious* Name the *Pearl of great Price* lost in *Adam*, the *Divine Nature* is again *imparted* to us; or the several adorable Ways, whereby he became our IMMANUEL; the several gracious Means, whereby to *guilty, sinful, polluted* Creatures, he became *the LORD OUR RIGHTEOUSNESS*, (m) even

(m) Jer. xxiii. 6.

(13.) JESUS and CHRIST—the *Christ* of God, (n) as St. *Peter* speaks by Revelation (as indeed every Body must do to call *Christ* his Lord (o), *Jesus* his Saviour from Sin)—the *Anointed* of God, as the Word signifies—*Anointed* for himself and his Members; for as *Mediator* the Spirit was given to him without Measure (p) to be imparted to all needy Souls—*Anointed* into the three-fold Office of *Prophet*, *Priest*, and *King*; (the *Virtue* and *Power* of which Names or Offices every Believer feels stampd on his Heart) of *Prophet*; to reveal to us the unknown God, to shew us our need of him by reprovng us of *Unbelief* and *Sin* (q), and what *Christ* is to us in such Circumstances—of *Priest*; to atone or satisfy his Justice, by taking the threatened Death upon himself, who (as God) could alone satisfy an infinitely offended God—of *King*; to rescue us from the Tyranny and Bondage of the *Usurper*, to bruise (r) his Head, his Power over us; and to rule again his free People (for when the Son has made us free, we are free indeed) (s) and that on his own regained Throne; our happy, chearful, willing (t), loving Hearts—Again the JESUS also; that other significant Name, implying his *Mightiness* to save (u)—to save us both here and hereafter; first from the Devil's Service, and then from his Wages (w)—to save us not in but from our Sins (x). For the Blessing promised to Abraham and his believing Seed, is the turning every one of us away from his Iniquities (y). Thus to receive JESUS and CHRIST—to receive him in his Person, my *Jesus*, my Saviour from the Damnation of my fallen Nature—to receive him his Offices and feel the Power of the *Prophet*, the *Priest*, and the *King* within my Heart—thus to receive him, is to

(n) Luke ix. 28. (o) 1 Cor. xii. 3. (p) John iii. 34. (q) John xvi. 8. 9. (r) Gen. iii. 15. (s) John viii. 36 (t) Psalm cx. 3. (u) Isaiah xxxiii. 2. (w) Rom. vi. 23. (x) Mat. i. 21. (y) Acts iii. 26.

put him on (z), to live in him (a), to become a Son of God, to confess truly, that Christ is come in the Flesh. And every one who is call'd only by his adorable Name (b), and is not indeed thus Christian does not thus confess Christ, is termed by the Apostle, a Deceiver and an Antichrist (c).

(14.) O blessed IMMANUEL! write this thy New Name upon our Hearts (d). Impart the full Sense of this mysterious Name to us, into us. Let it be hallowed by us and in us. Let us lament the Time we have been called Christian and have not had thy divine [Chrism] Unction implied in this thy Name. Be thou formed in us (e). Do thou dwell in our Hearts by Faith (f). Be thou God with us, God for us, God in us. Let us by that Faith, to which all Things are possible, be so justified, so sanctified, that we may recover what we lost in Adam; our Peace, our Holiness, our Happiness: that we may bruise Satan under our Feet now; being in thee, Priests and Kings: sacrificing in thy Priestly and Kingly Offices all that the Serpent inspired into our Nature when he said, Eat; ye shall be Gods—fixing to thy Cross (O! shew to all Mankind the Necessity of it!) all our natural Tempers and Lusts; and ruling over them thro' thy Sovereignty; and in this thy Divine Name triumphing over him, the Author of them—that being made Partakers of thy Divine Nature, and being immanuelized into thee Now, thy Divine Prayer, which thou now offerest up for all thy Believers (g), may be accomplished in us, to all Eternity. That they all may be one, as thou Father art in me, and I in thee; that they also may be one in us: that they may be one even as we are one: I in them and thou in me, that they may be made perfect in one (b).

(z) Rom. xiii. 14.

(a) Gal. ii. 20.

(b) Mat. vii.

21, 22, 23.

(c) 2 John vii. 5.

(d) Rev. iii. 12.

(e) Gal. vi. 19.

(f) Eph. iii. 17.

(g) John xvii. 20.

&c.

(b) John xvii. 21, 22, 23.

(15.) The

(15.) The great Thing, my Brethren, which both our *Text* and the *Day* point out to us, is the *New Birth*—the *waiting* for, (when we have first *experienced* the Misery of the *old Adam*) the *Expectation* of, the *Looking* (in Faith) for the *New Creation* (i), to be wrought in us. For *this* it is that makes us *Christian*; if our Lord (k) knew better than the learned *Nicodemus*, the Business he came upon, or the Manner how the *Divine Likeness* should be *created again* in the Soul: or if his Apostle spake by the Spirit of God, where he says, *Know ye not your own selves how that Jesus Christ is in you except ye be Reprobates* (l): If any Man be in Christ (baptised into Christ, his Death and Resurrection) (m) he is a new Creature, old Things are passed away; behold, all Things are become new. The great Truth which they both sound in our Ears, is the *New Nature*, or that *Newness of Life*, that *Regeneration*, that *Pureness of Living and Truth* says our Church: which indeed, (to those, who feel the Misery of not being restored to God, who groan under the Tyranny of the Devil, who experience his *Leaven of Malice and Wickedness*, who see the *old Man* in their independent Pride, Self-will, Hatred of God or Love of the Creature, Sensuality, Covetousness, Anger, Hypocrisy, &c.) is the glad Tidings of the Gospel. Glad Tidings indeed, long since promised to our Gospel Day! A new Heart will I give you, a new Spirit will I put within you, I will cleanse you from all your Iniquities, I will save you from all your Uncleanesses (n).

Let us then celebrate the Season by putting off the old Man, by being renewed in the Spirit of our Minds, by putting on the new Man (the IMMANUEL) which after God (as in the Beginning) is created in Righteousness and true Holiness (o). For indeed, it

(i) Eph. iv. 21. (k) John iii. 3. 5. (l) 2 Cor. xiii. 5.
(m) Read Rom. vi. (n) Ez. xxxvi. (o) Eph. iv. Col. iii.
Rom. vi.

is as improper, as *unchristian* (I won't say unnatural) to celebrate *Christmas* without *experiencing* (or at least *thirsting* to Experience) the *New Birth*; as it is to celebrate *Easter* without experiencing, (or desiring to experience) the *Power* of Christ's *Resurrection*, *raising our Souls from a Death of Sin to a Life of Righteousness*: or as it is to keep the Festival of *Whitsuntide* in Contempt and Mockery (as alas! too many do) of Divine *Inspiration*, or an *Unction from above*. The faintest Expectation of a Change to be wrought in our Hearts by *his Spirit*, who *this Day* took Possession of our Nature to *renew* it; is a Spirit of Behaviour much more becoming the awful Name of *Christians*, than that *heathenish* Abuse of *Christmas*, that has, alas! too long, prevailed among us to the Scandal of *Christianity*, the Hindrance of the Gospel, the just Offence of the sober Jews and Heathens that are without; the Reproach of our Ministry; and in direct Opposition to the Piety of our Church in setting apart such Seasons for *Christian* Rejoycing, on account of the great Things done for us. The Church of *England* (whose Name remains, but whose Spirit, alas! is departed) plainly shews her *one principal Use* of *this Season* to be, *the following Christ in the Regeneration* (p); that we being regenerate and made God's Children by Adoption and Grace may daily be renewed (q) by that holy Spirit, which receiveth of Christ and sheweth it unto us (r)—that Christ was therefore made very Man of the Substance of the Virgin Mary his Mother, and that without Spot of Sin to MAKE US CLEAN FROM ALL SIN (s)—that he was manifest in our Flesh to destroy in us the Works of the Devil, and make us again the Sons of God and Heirs of eternal Life; and that having this Hope we should purify our selves

(p) Mat. xix. 28. (q) Col. for Christmas Day. (r) John xvi. 14. (s) Preface in the Communion Office for Christmas Day.

even as he is pure (t). That being so *cleansed, regenerate, or renewed*; or at least *sensible*, that we are not yet so; but desirous above all Things, (above Life and Health and all that the World calls Good) *to be so*; nay believing, (because God has promised it, and because it was the End of Christ's Birth in our Nature) that we *shall* be so, and *that* in this Life; *because as he is, so are we in this World (u)*: that being (I say) so *renewed* or panting and restless *to be so*, we may keep the Feast, not as *those* do who love their *old* better than this *unintelligible* new Nature: (for do not some of our learned Masters in Israel say, *how can these Things be?*) we may keep the Feast (I say) with the *unleavened Bread of Sincerity and Truth*, purging out the old Leaven, that we may be a new Lamp, given to *Hospitality (w)*, that is the *Entertaining of Strangers (x)* in Want; cloathing the Naked; feeding the Hungry, dealing our Bread to the Needy, especially *to those that are of the Household of Faith*; the poor Members of him, who became poor that we may be rich: the poor Members of him whom we now commemorate and rejoyce in; and *who cannot bid us again (y)*—rejoycing in the Lord alone and not in those Members of Sin, that are the *Instruments of Unrighteousness*—Rejoycing in him I say, and that Salvation; that *Salvation from*

(t) Col. 6th Sunday after Epiphany.

(u) 1 John iv. 17.

(w) The Word Hospitality is as much mistaken in this Age, as that Faith from which it *should* flow. For who understands by it that Love, that Entertainment of *Strangers* in Distress, which the Apostle so much recommends? and yet it is φιλοξενία. * One would almost think, that our rich and great ones, who are but *Stewards* of their good Things for the Benefit of the Poor; and in particular, that our *Impropiators, Appropriators, and Pluralists*, who therefore receive the Profits of the Church, know not, that *Hospitality* is derived from *Hospes*, a Stranger. *Hospes fui, & non collegistis me*, I was a Stranger and ye took me not in, &c.

M. xxv. 43, 44, 45.

* Rom. xii. 13. Heb. xiii. 2.

(x) Heb. xiii. 2.

(y) Luke xvii. 11. 12.

Unclean-

Uncleanness, which he is now come to work for us—
 having our Conversation honest among the Gentiles, (the
 baptized Unbelievers;) having it moreover seasoned
 with Salt, that it may minister Grace to the Hearers—
 praying to have the great Mystery of Godliness fulfill'd
 in us: that if we are truly baptised with the Spirit,
 and not Water only; and so planted together in the
 Likeness of Christ's Death, we may be also in the
 Likeness of his Resurrection, a present Resurrection
 from our Death in Nature—meditating and feeding
 upon that Word that can beget us again—speaking to
 one another in Psalms and Hymns and spiritual Songs:
 singing and making Melody in our Hearts to the
 Lord. Now, my Brethren, if this Christmas Fare
 (to speak in your own Style) nauseate any of your
 Stomachs (as indeed it will in all worldly Appet-
 ites,) let it be a Means of making you reflect what
 you are become, from whence you are fallen: and
 how much you want to be renewed in that Saviour,
 in whom rather than you will rejoyce; in his and your
 New Birth, you will rejoyce in his and your own
 deadly Enemies, viz. those Poms and Vanities of this
 wicked World, and all the sinful Lusts of the Flesh, which
 (notwithstanding) you have so long since renounced.

(16.) “ But here (says the *unawakened, natural*
 “ Man) here is not one Word of Proof for *this*
 “ New Birth. Here is nothing but Authority;
 “ and I have no Notion of this *Implicit Faith* * ;

H

“ nor

* *Implicit Faith* walks as little by Reason as it does by Sight,
 and yet it is the most rational Persuasion in the World, because
 it depends on the *unerring Reason* of GOD. It *consents not with*
Flesh and Blood, and yet is never mistaken. It believes, but for
 one Reason, (viz.) because it knows GOD is true, or because he
 has said it is that Faith that pleases GOD, because it gives him the
 Glory of his Truth and Faithfulness, and because it offers nothing
 to him but the Righteousness, the complete, the perfect, the *unimpe-*
tant Righteousness of his Son. *Implicit Faith* overthrows *Deism*,
 and all such Natural Religion as opposeth the Gospel. It casts
 the great Mountain of Sin and Unbelief into the Sea. But ob-
 serve,

“ nor will I take God's *ipse dixit* in any thing that
 “ agrees not with my Reason : Now, *can a Man be*
 “ *born when he is old ? Can he enter a second Time in*
 “ *to his Mother's Womb and be born ?* 'Tis true,

serve, the Object of this *implicit Faith* is neither *Church*, nor *Council*, nor *Tradition* ; but the Word of God *alone*, that can as soon fail as God cease to be true ; and therefore the Believer speaks in the *strong Terms* of Scripture, he *knows*, with St. John, he is *persuaded*, he has the *full Assurance of Faith*, with St. Paul, and with the *Church of England* he has the *sure Trust and Confidence*, that his Sins are forgiven him, and that he is *utterly to abolish the whole Body of Sin*—that his Heart is a *renewing*, if not *renewed* ; because he *knows* God is *faithful and just* to forgive him his Sins, and to cleanse him from all *Unrighteousness*, tho' he confesses he has sinned, yea that (*of himself*) there is nothing but Sin in him.

But whence then comes that *Doubt and Uncertainty* as to Faith and Salvation, as to Pardon and Forgiveness of Sins : which the *Generality* of both Clergy and People both preach and receive ; nay, indeed, receive as Articles of Faith, though they be against the *whole Tenor* of the Gospel, and that *cheerful Reliance*, that *Peace*, that *Happiness*, that *Salvation* that a *Believer* has on the *Promises of God* ? This *ungenerous Doubt of God*, bordering so nearly on *rank Unbelief* (if such it be not) cannot come from the *sure Trust and Confidence of the Church of England*. No, it comes from that *corrupt Church* (and would to God that our looking on good Works, “ as a *Condition of Justification*” say some, in *Opposition* both to Scripture and to their own *Subscriptions, Assent and Consent* †, did not shew a *nearer Alliance* yet to that Church.) It comes (I say) from that *corrupt Church*, which establishes *Mistrust, Uncertainty and Doubt* by Canon, by Law : that the *Comfort and Blessedness* of the Gospel-promises are of no Effect. Has God *spoke and sworn* ? Is Faith the *Anchor of the Soul both sure and stedfast* ? Is Christ the *Truth* ? Are all the *Promises of God in Him, Yea and Amen* ? No.

Behold ! the *strong Mountains of God* ‡, overturned by *human Popish Canons* ! Si quis dixerit, omni homini ad remissionem peccatorum assequendam, necessarium esse, ut credat certo & absque ulla hæsitatione propriæ infirmitatis & indispositionis, peccata sibi esse remissa ; Anathema sit.

Si quis dixerit, hominem a peccatis absolvi, ac Justificari, ex eo, quod se absolvi ac Justificari certo credat ; aut neminem verè esse Justificatum, nisi qui credat se esse Justificatum, & hac sola fide Absolutionem & Justificationem, perfici ; Anathema sit. Can. 13 and 14. Conc. Trident.

† Articles 12 and 13. ‡ Ps. cxxv. 1.

you

“ you have a *Saying*, that *of his own Will* he *begat* us again with the Word of Truth (2) : that your Believers are *born again* not of *corruptible Seed*, but of *incorruptible* by the Word of God (a). But all this is as inconsistent with my Reason, as deny thy self, hate thy Life, take up thy Cross, love your Enemies ; pluck out your right Eye, lose your Life, sell all. But what Man of Reason, or even common Sense can receive such Sayings (b) ? He hath a Devil and is mad, why hear ye him ? ”

(17.) Thou canst not receive these Sayings ; I know it Unbeliever ; I know thou canst not receive these Sayings. And moreover I know the Cause thereof, which thou knowest not ; for as Reason in God, and in all intelligent Beings, who simply receive what He has revealed, is the *Eternal Reason* or *Nature* of Things ; or the Nature of God and Man, together with the Relations necessarily subsisting between them : thy Reason, O Unbeliever ! because opposite to, and rebelling against this Order of Things, cannot agree with the Reason of God : and because (farther) Satan told thee and all thy Brethren [τοις σοφοις, τοις Γραμματέυσιν, τοις Συζητήταις τῷ αἰῶνι τῷ τῷ * (c) :] that (as Gods yourselves) ye should know

H 2

Good

(2) James i. 18.

(a) 1 Pet. i. 2, 3. John i. 13.

(b) Mat. xix. 21, 22. John vi. 60.

(c) 1 Cor. i. 20.

* In how much more *damnable* a State (if they repent not) are the Συζητήται τῷ αἰῶνι τῷ τῷ, the *Disputers*, the *Cavillers*, the *Sceptics*, the *Reasoners* against any revealed Truth, of this Christian World, as it is call'd ; than those whom St. Paul speaks of in this Place ! Our Disputers, who not only *cavil* against the Holy Ghost, and deny his *Agency*, his *Inspiration* ; but indeed suspect his *Veracity* in whatsoever squares not with their *fallen Reason*, or thwarts their *carnal Mind* [Rom. viii. 7.] that *Godship* which Satan promised in an *independent* Enjoyment of the Creature ! — our Disputers, who though readily they receive the Witness of Men, (who are *Lyars*) canvass the Truths of God, the Things of the Spirit, with the nicest *Scrutiny* : for, in short, they give little Credence (farther than as 'tis the Custom of the Country) to what He has revealed ; particularly, as touching Man's

divine

Good and Evil *independently* of God. *Hinc ille la-
chrymæ.* Hence the (usually so call'd) Pride of fallen
Reason,—the Rebellion of Common Sense in Matters
of Faith. Here see Satan's Standard against the
Gospel; here is the Source of Reasoning Unbelief.
Hence let us learn, that whenever we hesitate
or dispute against any revealed Truth; *then* is
the *subtle Serpent* carrying on, and prolonging the
fatal

divine Perfection and *diabolic Depravation* in his Creation and
Fall; and the consequent Necessity of his being restored to the
Image of God—they as little believe, that every *unawakened,
unreproved*, [John xvi. 8, 9.] *unrenewed Soul* is a *Legion of Devils*
[Mar. v. 2, 16. John viii. 41, 44.] as they do, that Man in his
first Creation was made but a little lower than God (מְדֻמָּה
מִן הָאֱלֹהִים Ps. viii. 6) than God, Father, Son, and Holy
Ghost אֱלֹהִים — our Disputers, I say, our *Free-Thinkers*, our
manly Reasoners, who (Gods as they are themselves [Gen. iii. 5.]
disdain simply to take God's Word; and believe no farther than
they can see [John xx. 29]; and therefore both think and *spea*
Evil of the Holy Spirit [1 Pet. iv. 14.] that Holy Spirit, without
whom no Man can call Jesus *his Saviour*; that Spirit who yet
is the *sole Giver* of all *saving Faith* [Gal. v. 22. Phil. i. 29.]—
our Disputers are yet *such* as once were baptized into the *Fulness*
of his Grace, as well as into the Death and Resurrection of the
Second Person [Rom. vi. 3, 6.]—are *such* as *professed* to believe
in him as their *Sanctifier* together with the rest of God's *Elect*
Peopl—nay, are *such* as at their *Confirmation* professed to re-
ceive Him in order to *increase* in his Gifts and Comforts, *more
and more* till they should come to his everlasting Kingdom. Where-
as St. Paul's Disputers were (generally) plain *honest* Heathens,
who had no other Way of coming to God, but by that *Law*
written in the Hearts of all Men—the very *lowest* Portion of
Grace, and yet a great Blessing too! a Grace! a Blessing!
which the God of Love left in the Soul; or (if I may so say) ra-
ther *substituted* in the room of his despised Image, as a *Substra-*
tum for subsequent Revelation: *substituted*, I say, in *that Soul*,
which otherwise in consequence of his just Threat, Gen. ii. 17,
had been *quite* (irrecoverably) dead to him; as indeed all *such*
Souls are, as use not this *one Talent*,—they were *such* as neither
received nor *even* heard of the Scriptures of the Old and New
Testament—they were left to God's *un covenanted* Mercy, which
we have no room to say any thing of, who have *heard* and re-
ceived the glad Tidings of the Gospel; who have believed in the
Name of Jesus Christ, *whereby* alone Men must be saved, says
our

fatal Scene, which he acted some time since with us all in our common Parent. Then is he rebelling with us against the Lord, and against his Anointed.

(18.) However, as I would feign *become all Things to all Men*, as I would *provoke to Jealousy*, foolish as I am, those, *who will not believe except they see*, or for this *Reason of Reasons*, because it is written, (Authority sufficient for the Devil, would he *always own*

our Church in her 18th Article. In a Word, they sinned not in the Abuse of *covenanted Grace* in the Abuse of *Sacraments and Ordinances*, as our Disputers of *this present World* do; who, tho' they have the *sure and steadfast Anchor* of God's Word and Oath to rely on; yet fly from it to themselves—to the *Uncertainties and Doubtings* [*διαλογισμὸς*, 1 Tim. ii. 8.] of their *fallen Reason*—who, tho' they may have the *full Assurance of Faith*, such a Measure of Grace and Love as may *assure* their Hearts before God—as may give them a *Witness in themselves*, stronger than ten thousand Arguments, or *Mathematical Demonstrations*; yet will they (O! innate Rebellion! because God has forbid it) *know him by Wisdom* [1 Cor. i. 21.] *διὰ τῆς σοφίας*, by Reason, by Learning, by Philosophy, after the *Traditions of Men*, after the *Rudiments of this World*: not considering that God had said, he would not be known in this Manner, when he surrounded the Tree of Life with flaming Swords, and made it *inaccessible* but thro' Him, *who is the Way*, who is the *Door*; thro' which alone we can have *Access*, [Rom. v. 2]

O then ye *Συζητηταί τοῦ αἵματος τούτου*! ye *Σοφοὶ καταπαρκα*! how much more intolerable is your Case than that of your Brethren the *Antient Greeks*? [1 Cor. i. 21, 22.] If our Lord has Power on Earth to *forgive Sins*: if he has Power thro' that *simple Faith*, which he gives, (but some will not receive) to *all Men* under the Gospel to *make you every Whit clean*: if (in fine) a present Forgiveness of Sins, or *Justification*; a present Holiness of Heart, or *Sanctification* be THE GOSPEL, *τι ταῦτα διαλογίζεσθε ἐν ταῖς καρδαῖς υμῶν*; why *reason* ye against *this Gospel* in your Hearts? why say ye, that *they blaspheme*, who (according to our Lord's Appointment) preach *this Gospel* to every *Creature*, and offer these Blessings to *guilty and polluted Sinners*?

Ye Apostates! ye *Tramplers* on that Blood wherewith ye *once were sanctified*! ye *Resisters of the Holy Ghost*! ye *Renewers of the Macedonian and Nestorian Heresies*! Know, that all *Doubt and Hesitation*, much more *wilful Opposition* in Things revealed by God is *rank Infidelity*; and that there is little or no *Medium* between *simple believing*, and *downright Unbelief*, &c.

it

it)(r); I will (to inforce further what has been said, and to prove the *Importance* of the *Day* to such as will not *simply* believe,) shew, that the *New Birth* is a Doctrine built and stablished on the *biggest* Reason. But Reason *still* it must be *enlightened* by Faith, and grounded on Scripture; such Reason as Man always acted by before his Fall; Reason nearly allied to Grace, *that Breath of the Power of God! that Influence flowing from the Glory of the Almighty! entering into pure Souls, and making them Friends of God, and Prophets!* for all other Reason (though barely sufficient it may be for the Conduct of Civil Life) is (in Matters of Religion) not the *Wisdom that is from above*, but is *earthly, sensual, devilish*.

(19.) As therefore you *profess* the Name of *Christian*, I may require, I hope, two or three *Postulata*, or else we shall still be *Barbarians* to one another, and never likely to come to any Issue. I desire then, that you will believe *thus much* at least, *that God created Man in his own Image*; (for *this* the very Heathens believe as you read, *Acts* the xivth) — *that God delighted in this Work of his own Hands*, for when he had created Man in *particular*, he pronounces a *very Good* upon the whole Creation (s) — that as GOD delighted in Man *, so *Man's Happiness consisted in his Dependance upon GOD* — that *Man lost this Image*, when (at Satan's Instigation) *he would be happy and wise out of God* — that *Satan destroy'd this Dependance, as in Holiness so in Happiness*, when he lifted Man up into a State of *Independance* on his GOD. O fatal Words! *ye shall be as GODS yourselves!* for as the wise Man says, *the beginning of Man's Pride was to fall away from God, and to turn away his Heart from his Maker* (t) — Now grant

(r.) See the 4th Chapter of St. Matthew, and read over that glorious Homily of the *Salvation of Mankind*.

(s) Gen. i. 31. * Prov. viii. 31.

(t) Eccles. x. 13.

ne but these Propositions, and if you *hesitate* at all about them, know, that notwithstanding your outward Profession, you are no *Believer* (for you believe not what GOD has reveal'd) and that *he that believeth not shall be damned*: Grant me, I say, (I can demand them for your Profession's Sake) but these few Propositions; and then your *very Reason* will infer another, and it is *this*; that GOD cannot delight in Man, nor consequently can Man be happy again in GOD, till he is become dependent on him again through FAITH; till he is made again what he was in the Beginning; till he is created anew; or till he is restored in his primitive, original likeness to God, viz. Love and Holiness.

(20.) *This*, my Brethren, is the SUM of the Gospel. The Honour of GOD, and the Holiness and Happiness of Man centre *here*: or more particularly, the Intent of all Divine Revelation is,—that the Honour of God be vindicated—that Man be brought back to his *happy Dependance* upon GOD, which can be done only by the Power of GOD, imparted thro' FAITH (*for all Things are possible to him that believeth*)—that Faith reduce or bring down the Pride of that independent Reason, which at first lifted Man up against his Maker, and is still rebelling within Him, with a *Yea, bath God said!* (hath God said indeed, ye shall not eat, lust, covet, i. e. place your Happiness in self, in created Good?)—that by Faith this Evil, which has intailed Misery upon Man, be done away—that the Usurper be cast down and GOD restored to his Throne—in a Word, that the unclean Spirit be cast out, and that Christ, who is the Image of GOD, and in the Form of whom the Divine Creature Man was first made; may again be formed in all Mens Hearts, all Hearts that believe, GOD is able to do this. For, to say all; *this, this is the Truth, as it is in Jesus, that ye put off concerning your former Conversation the old Man, which is corrupt*

rupt according to the deceitful lusts; (a) and that ye put on the New-Man, which, after God is created again in Righteousness and true Holiness: that ye be renewed in the Spirit of your Minds; for we (we believers) are his Workmanship, created in Christ Jesus unto good Works, which GOD had before ordained that we should walk in them (b). Wherefore, consider, ye barely moral Men (for whom I more peculiarly intend this Part of this Discourse) ye naturally religious, ye that before the Inspiration of GOD's Spirit (in Opposition to your own Church) (c) seek to be justified by your natural and therefore sinful Works—Consider, ye self-righteous, who seek Justification in yourselves (d) through that Law, which has not yet accused you, because you have kept it (it seems) from your Youth up—that Law, which 'tis plain you are ignorant of, because you are yet alive under it (e); because it has not slain you (f); because its end is not answer'd in you; for it has not brought you Self-condemned to Christ (g)—Consider (I pray you) that the Above, are not vain Words, but that if ye part not with the old Adam (as your Church prayed when you were admitted into Covenant with God) (b)—if you are not baptized into Christ (i)—if ye put not on the Lord Jesus Christ; ye are yet in your Sins; ye are Strangers to the Covenants of Promise made to this Gospel Day (k)—that without Christ there is no hope for you—that if Christ is not formed in you (l) (though you may call these Words of the Apostle, Cant) you are yet naked of GOD's Image; being (because out of Christ) absent [Atheists] without God in this World (m); for whosoever denieth the Son, the same hath not the Father (n).

(a) Ephes. iv. 21, &c.

(b) Eph. ii. 10.

(c) Vide 13th Article.

(d) Luke xvi. 15.

(e) Rom.

vii. 9. (f)—xi.

(g) Gal. iii. 24.

(h) Vide Office of

Publick Baptism.

(i) Rom. vi.

(k) Ez. xxxv.

(l) Gal. iv. 19.

(m) Eph. ii. 12.

(n) 1 John ii. 23.

nor can any Man come to GOD the Father without GOD the Son (*).

(21.) Again, if all Mankind be conceived and born in Sin, if of Consequence every Imagination of the Thoughts of Man's Heart be only Evil continually; if his inward Parts are very Wickedness (and alas! the whole, the unfeeling perceive not this in Order to look out for a Remedy!)—if the unclean Spirit appear in Love of the World, in Sensuality, Ambition, and an idolatrous Covetousness, in the Lust of the Flesh, in the Lust of the Eye, in the Pride of Life, —if the dumb and deaf Spirit, that can neither speak nor hear to the Praise and Glory of GOD, be in every unrenew'd Soul, at least in every Soul that will not be awaken'd to a Sense of its want of being renewed,—if Satan rule in all Christless Hearts; in Pride, Passion, Anger, &c. hurrying them sometimes into the Fire, and sometimes into the Water; into all the Extremes of Sin and Wretchedness,—if the Unbeliever's Throat is an open Sepulchre; if the Poison of Asps be under his Lips; if his Mouth be full of Cursing and Bitterness; if the good Pharisee breathe out Threatning and Slaughter (in particular) against the Disciples of the Lord, contradicting and blaspheming against the present Power of the Gospel; nay, if the as innocent but more honest Publican level his blasphemous Oaths and Imprecations against the most High himself, storming with all the Rage and Rebellion of the Devil against the Almighty (a),

I if

* John xiv. 6.

(a) But who sees this, that does not see his own Heart! Do we think that our Nobility, our civilized and moralized Gentry, could daily and hourly commit this damning Sin, this personal Injury offered to God; or that even our Mobility, not quite so civil in some respects, could thus curse God to his Face, or (contrary to his Design who died to save them) pray Him to damn their Souls?—do we think that this Outrage could be done, but that the Natural Soul is dead to God, that it hates God, that it is (and indeed it pleads for Insensibility) past feeling, and therefore (tho' there be neither Lust, Concupiscence, nor Pleasure to excite it) commits this Sin, as all others, with Greediness?

—if every *natural, unawakened* Soul be the *Gospel Demoniac*, possessed with a *Legion of Devils*, tyrannizing over the Creature made in *God's own Image*, and hurrying it headlong to endless Perdition;—to add no more, if the whole World *ἐν τῷ ἁμαρτωλίῳ* lyeth in the wicked one; yea deeper now than ever, because of a longer Abuse of the Gospel, and a more avow'd Contempt, a more barefaced Rejection of its Power, (*viz.* Inspiration, which, our Church says, can alone *cleanse the Thoughts of our Hearts*) (*b*) and of its two great Blessings, a *present* Forgiveness of Sins and a *present* Holiness of Heart,—if this be the inexpressibly pitiful Case of the *whole* fallen Nature till *restored* by Faith in Christ.

Quam dignus Vindice Nodus,
 ————*ut DEUS interfuit (c)!*

How glorious a Cause is here for a *good* God to appear in! What *Need* is there, that He should assume this *distressed Nature* so nearly allied to him, once his own Image! to rescue it from Satan, to bruise the Serpent's Head in it? What a *Necessity* is here for the *Arm of the Lord*! for the *Strength* of *Salvation*; for the *Strength* of God to save! (and how sweet, how comfortable, how *ravishing*, is the

(*b*) Collect beginning the Communion Office, 5th Sunday after *Easter* and 9th after *Trinity*.

(*c*) I think it necessary to apologize for the Use of these Words; but I chuse them rather than any Scriptural ones, because they are an Authority of greater Weight than any such, with those for whom I design the *Argumentative Part* of this Discourse. Not that I think (for the *Occasion* of them proves the contrary) that the *Poet* spoke them (like the *heathen Baalam*, or the *wicked High Priest*) in a *prophetic Spirit*. But I have a *godly Jealousy* over such of my own Order, as (contrary to their sacred Profession, and having little Taste for the *divinely inspired Writings*) spend their Time and Parts in the *heathen Classics*, and call them (as one in particular was not ashamed to do) *Mea Sacra*, My Bible.

Name *Jesus! Saviour! Redeemer!* to the captive Soul, that feels the Tyranny, the Bondage of the Oppressor!) What Need have we of a *DEO VINDICE*, an avenging God, to plead our Cause with him that striveth with us, and to fight against him that fighteth against us? But such an one (*Thanks be to God for his unspeakable Gift!*) we have. For, who is this that cometh from *Edom*, with dyed Garments from *Bozrah*? This, that is glorious in his Apparel, Travelling in the Greatness of his Strength? **I WHO SPEAK IN RIGHTEOUSNESS, MIGHTY TO SAVE.** Wherefore art thou red in thine own Apparel, and thy Garments like him that treadeth in the Wine Fat? I have trodden the Wine-press ALONE, and of the People there was NONE with me; for I will tread them in mine Anger, and trample them in my Fury, and their Blood shall be sprinkled upon my Garments, and I will stain all my Rayment. For the Day of Vengeance is in my Heart, and the Year of my Redeemed is come;—therefore mine own Arm brought Salvation unto me, (the whole Christ, Head and Members) (d) and my Fury it upheld me (e).

(22.) But farther, if the whole human Nature by falling out of God be *unmade*,—if it have lost its Holiness and Happiness, together with its essential Dependence on God; when (as has been observed) the subtle Serpent lifted it up into a Desire of Independence, and excited a fatal Curiosity of tasting a foreign destructive Happiness,—if therefore all have sinned, and come short of the Glory, which God designed them, both his own and theirs,—if it be plain from scriptural Reason, that the Purity of God is such, that he cannot behold, much less dwell with Iniquity,—if (as Job says) the Heavens are not clean in his Sight, and that he charges his Angels with

(d) 1 Cor. xii. 13, 27.

(e) Isaiah lxiii. 1, 2, 3, 4, 5.

Folly—if the Nature of that Happiness, that God has prepared for his Believers be *such*, that it cannot be enjoyed but by *renewed* and *spiritual* Minds: for that *such* is the Nature of Things, that unless we have Dispositions in us suitable and answerable to the Objects that are to entertain us, we can take no manner of Complacency in them; no more than a deaf Man can in the most ravishing Musick, or a blind Man in the finest Paintings—it without *going on unto Perfection* (as the Apostle says) or without his *Holiness* (as a *Habit* or *Disposition* of Soul, *no Man can see the Lord*: and if this Holiness is not to be had, but as a *Gift* from Him, who has purchased it for us by his Blood, and whose *sole* Property it is: How necessary on *these Principles* is the Doctrine of *Restoration*? How necessary on *these Principles* is the *great Mystery of Godliness*, which we now bless God for; even the IMMANUEL, or Christ to be *formed* (f) in every believing Heart? How necessary on *these Principles* is the *New Creation*? and how impossible is this *New Creation* to be obtained without the *Creator* *? without the omnipotent, eternal

(f) Gal. iv. 19.

* Who but he that knows his own Heart; that is *taught of God*; that is *reproved of Sin*; whose *own Heart shews him the Wickedness of the Ungodly*? dreams what a *difficult Thing* it is to be a *Christian*? and yet *all Things are possible to him that believeth*. Can nothing but the same *Almighty Power* that created the Soul of Man at first, cloath it again, now that it is *naked* and *stript* of the Image of God? Can no less Power than that of the CREATOR, *create anew*? What must I do for thee, thou most exalted *Ethic Virtue*! *Philosophy*! thou admired *Diana*, whom *all the Earth worshippeth*, how can I get thee in *here*! Human Power! Human Virtue! Human Reason! where shall I place thee to Advantage in *this Affair*? *Ἰσχύϊ Σεαυτοῦ*, be content, let it be thy *Strength* to sit still. But when thou hast received Grace, when it has humbled thee into a deep *Self-knowledge*; then wilt thou be *active*, then thou wilt *feel* that thou hast *Power from on high*, and that Grace, as it is *Divine Power* cannot be *still*; but that it is an *active operative Energy*, or an *inward Working*. Then wilt thou say with the Prophet, *Let us arise* and

nal Word, who spoke all Things into Being, which Now begets every Believer (g), at whose Pleasure all Things are and were created in the Beginning; and who now sits upon his Throne, making all Things new (h), all Things that were destroyed (i) or unmade by Sin; for doth not the whole Creation groan and travel in pain together, waiting for this Manifestation of the Sons of God?

(23.) And

(g) James i. 18. 1 Pet. i. 23.
(i) Gen. iii. 17.

(h) Rev. xxi. 5.

and be doing, and the Lord will be with us. Indeed, if thou act thus in Subordination to Grace, then thy Labour shall not be in vain in the Lord: for he will accept (as he demands) thy Work of Faith and Labour of Love. But otherwise, be amazed thou most improved Reason, at this superior Work: Adore what thou canst not comprehend: stay in thy own Sphere: be decent and civilized: regulate the outward Decorum for thou canst do no more: be as useful in the Ethnic State and Community as thou canst: but leave CHRISTIANITY, for it is the NEW CREATION to that Union, which (in fact) thou despisest and lookest on with an evil Eye. And thou, Academic Learning, shall I say nothing of thee on this Occasion? Canst thou by searching find out God, canst thou find out the Almighty unto Perfection? Nay, canst thou tell what Life and Motion is, in the meanest Reptile? What is Vegetation in Plants, or Cohesion in inanimate Matter? And yet I esteem thee as a Servant when thou demeanest thy self humbly. I acknowledge thy Subserviency (in some Cases) to Divine Writ; I look on thee as ornamental and useful, useful so long as thou wilt be subject to Divine Revelation, so long as thou wilt bow thy Summity to it, so long as thou wilt submit to the Wisdom of God. But this if thou wilt not stoop to, I pronounce thee the Pest of Christian Religion (however thou hast shined in rational heathen Worship) witness thy numberless Heresies from Age to Age. Yea, thou art that very Knowledge of Good and Evil (of abused Good, of improved Evil) which the Devil promised, when he listed Man up into Rebellion against his God. But, O what a Blessing (a rare Gift indeed!) is Learning with Simplicity! (if this be not a Blunder in our refined Age "for what is Learning for, but to destroy Simplicity?") See an Instance of it in the learned St. Chrysostom, so much commended by our learned Reformers in that Homily (would one think it?) so often subscribed, under the 35th Article, by all the Clergy in England.

" Whoso-

(23.) And if that Likeness which God (at first) created the Soul of Man in, be Love or Purity, (for the Love of God is Purity)—If this Love, this Likeness be effaced, by that *independent Concupiscence, Lust, or Love of the Creature*, its *irreconcilable Opposite*! which (tho' happy all others be in their much pleaded for *Insensibility*) every awakened Soul groans under, and feels to be *the carnal Mind which is Death to God*—If to be thus carnally minded is Death; if they, that are thus in the Flesh cannot please God, —if the Blessedness, the Happiness, (that is, the *HOLINESS*) which God designed for Man be thus lost in that *created Good*, which he never intended to be the Object of his Love; in a Word, if it be lost in SELF (for said the subtle Serpent, with a Lye in his Mouth) *God doth know that in the Day that ye eat thereof, ye shall be as Gods yourselves*—If *this* be the Case, how necessary is it, that we be begotten again by that same Word (*k*), which (left us as a Legacy in his last Will (*l*), the *New Testament*) is still of the same Power (when *mix'd with Faith*) (*m*) to every *expecting* Soul, that it was in the Beginning? How necessary is it, that this Word beget us again?

“Whosoever giveth his Mind to holy Scriptures with diligent
 “Study and burning Desire, *it cannot be saith St. Chrysostom, that*
 “*he should be left without Help.* For either God Almighty
 “will send him some Godly Doctor to teach him as he did to in-
 “struct the *Eunuch*,—or else if we lack a learned Man to in-
 “struct and teach us; yet God *himself* from above will give
 “Light unto our Minds, and teach us those Things that are *ne-*
 “*cessary* for us, and wherein we be ignorant.—Man’s human
 “and worldly Wisdom and Science *is not needful to the Under-*
 “standing of Scripture but the Revelation of the Holy Ghost;
 “who *inspireth* the true Meaning unto those, who with *Humility*
 “and Diligence do search therefore. *He that asketh shall have,*
 “*he that seeketh shall find, he that knocketh, shall have the Door*
 “*opened* †.

† Second Part of the Homily of the Knowledge of Holy Scripture.

(*k*) Ja. i. 18. 1 Pet. i. 23. (*l*) Heb. ix. 16. (*m*) Heb. iv. 2.

gain?—that it *so* beget us as to make us love God; for every one that loveth is born of God and knoweth God (n)?—that it *so* beget us as to *bury* the old Man, says our Church, or destroy that Love of the World (the aforesaid independent Concupiscence) which is Enmity with God (o)?—that it *so* beget us as to take in the second Table of the Law (p) also, viz. that we love one another with a pure Heart fervently (q)?

(24.) Behold here, my Brethren, our Christian Perfection! we mean no more by it than *this*; this Love of God and of all Men, whether Foes or Friends; this Love of God with all its Fruits of doing and suffering, we mean no more by it than this Divine Gift, this *restored* Image of the Godhead, this inward purifying Christianity, this Holiness, which is Happiness. Now that this be *restored* is very plain (I think) from the foregoing Argument, even from thy own Concessions, outward Professor! Where then (I pray) is the Occasion of all the Offence given by this Word CHRISTIAN PERFECTION, a Word as much *abhorred* as if invented fraudulently by us, and not spoken by our Lord and his Apostles, as if *foisted* into the Text to overturn Foundations, as if *Anti-christian*, and Anti-scriptural and Heretical; to deprive Man of all Good. Do we exact any thing, but what God has appointed us, in order to make us (as at the Beginning) when *holy*, happy.

(25.) Again, if Man be (what none but the *awakened, convicted, emptied, believing* Christian experiences to be true, if he be a fallen incarnate Spirit—if he be an incarnate Devil (for *corruptio optimi, fit pessima*) or (as our Church expresses it in her Ho-

(n) 1 John iv. 7. (o) Ja. iv. 4. (p) Rom. xiii. 9.
10. (q) 1 Pet. i. 22.

mily for this Day *) *the Image of the Devil*; *en*
 Flesh and Blood, poisoned with all the hellish Tem-
 pers, that make Satan *what he is*, viz. Guilt, Pa-
 tion, Hatred of GOD, Independence on him, rebellion,
 Pride, Self-will, Lust or Love of the World, &c.
 and if GOD in his Love, in his one eternal Purpose
 wherein ALL MEN may see *what is the Fellowship*
of the Mystery, which from the Beginning of the World
hath been hid in GOD, who created all Things by Jesus
Christ (s), if GOD, not only in his Love, but in his
 Wisdom, (and the Event proves his adorable Wisdom
 thought fit to restore the whole lost Race, by having
 it created anew in himself, and appointed moreover
 that this Blessing should be applied to the Individuals
 thereof by Faith, by such a Faith (I've said) as should
 set aside Man's independent Wisdom and Know-
 ledge; and so bring him back to his primitive hap-
 py Dependence——If Things be so (and lie
 in the Dust, then fallen, faith-opposing Reason, &c.
 then shalt account for them!) If Things be so, what
 can forbear; what Christian I mean (for all others
 will reason in their Hearts (t) against Christ's Power
 on Earth either to atone or cleanse;) what Believer
 who has either felt, or knows he shall feel these Bless-
 ings of the Gospel, (because he is faithful who has
 promised) can forbear praying and praising GOD
 with our Church, 'We yield thee hearty Thanks, most

* Her Words are these: By the Fall it came to pass, that
 before he was blessed, so now he was accursed: as before he was
 loved so now he was abhorred: as before he was most beautiful
 and precious, so now he was most vile and wretched in the Sight
 of his Lord and Maker. Instead of the Image of GOD, he
 now become *the Image of the Devil*. Instead of a Citizen of
 Heaven, he was become the Bond-slave of Hell, having in him-
 self no one Part of his former Purity and Cleanness; but being
 altogether spotted and defiled; insomuch, that now he seemed
 to be nothing else but a Lump of Sin, and therefore by the just Judg-
 ment of GOD, was condemn'd to everlasting Death.

(*) Eph. ii. 8, 9, 10, 11.

(s) Ibid.

(t) Mark

7, 8.

merciful

merciful Father, that thou hast vouchsafed to call us to the Knowledge of thy Grace and Faith in thee—that thou hast given us the Forgiveness of all our Sins the Forgiveness of those Things whereof our Consciences were afraid. Strengthen us, we beseech thee, Lord, with the Holy Ghost the Comforter, and daily increase in us thy manifold Gifts of Grace—and humbly we beseech thee to grant, that as we are dead unto Sin, and living unto Righteousness, and as we are buried with Christ in his Death, we may crucify the old Man, and utterly abolish the whole Body of Sin—even, that the old Adam may be so buried, that the New Man (JESUS CHRIST) may be raised up in us—that all carnal Affections may die in us, and that all Things belonging to thy Spirit may live and grow in us,—that we may have Power and Strength to have Victory, and to triumph against the Devil, the World, and the Flesh—that thou wouldst defend us with thy heavenly Grace—that we may continue thine for ever—and that we may daily increase in thy holy Spirit more and more, until we come to thy everlasting Kingdom * — If Things be so, how necessary is Faith, that Faith that purifieth the Heart (u)? how necessary the Preaching of Faith? for is by Faith alone that we have access (w), by Faith we are justified (x), by Faith the Righteousness of God is ours (y); and indeed no meaner Righteousness can please an infinitely just and holy God—How necessary the Preaching the Gospel, the Doctrine of the Cross (JESUS CHRIST ALONE AND HIM CRUCIFIED) though it give us much Offence, now, even now, as it did from St. Paul's Mouth (z), or as its Author did in the Days of his Flesh when it was the Sign spoken against (a)? how necessary this

* Read over the Offices of Public Baptism and Confirmation.

(u) Acts xv. 9.

(w) Rom. v. 2.

(x) —iii. 28.

(y) —iii. 22.

(z) Gal. v. 11. 1 Cor. 1, 22, 23.

(a) Luke ii. 34.

K

same

same Foolishness of Preaching, of Expounding (by the Assistance of the Spirit) *that Word of God*, which then comes with Power to the Hearts of the Hearers? How necessary a continual ministerial Attendance upon this very Thing? the early and late Labours of those, whom this *Laodicean* [humanly-righteous and therefore luke-warm] Age casts out? How necessary, (In a Word) is a frequent Repetition of the same Thing (for the Hearers safe, nor grievous (b) to the Preachers who love, who love both their Lord and his Church) *the same Thing*! that absolutely indispensable Condition! the *New Birth*, absolutely indispensable, I say, on the Supposition of Man's Divine Creation in the Beginning; the Supposition of his Fall from it; and the Supposition that our Lord knew the Business he came into the World upon. Hear himself, ye Philosophers of this Age, *Academici! Stoici! Peripatetici!* if ye will not believe our Report. Verily, verily, I say unto thee, except a Man [Man in general, every Man] be born again, he cannot see; he cannot enter into the Kingdom of God. It is not said he shall not, but he cannot, while he continues in his Old Birth (*conceived and born in Sin*) he cannot without a thorough, real, inward Change of Heart and Affections (let Satan employ what Subtilty he pleases to interpret away the Force of these Words, together with Man's Salvation) he cannot; Verily, verily, he cannot enter into the Kingdom of God: whether that Kingdom, that is *here Righteousness and Peace, and Joy in the Holy Ghost*, or that Kingdom *hereafter* into which *nothing that defileth can enter*, and which endureth to *endless Eternity*.

(26.) O, my Brethren, let us beg of God, Grace to consider the *End* of his Gospel (so suited to the Evils we suffer through our Fall in *Adam*!) the *Sanctification* of our polluted as well as the *Justifica-*

(b) Phil. iii. 1.

tion of our guilty Souls. And let us beg of him to give us such a *spiritual* Discernment, as to see into the *satannical* Devices of *such* (as *crept in unawares*, the *Enemy that did it*) rend the Gospel in pieces by separating its *Holiness* from its *Pardon*: who thus make it (Master-stroke of Satan!) a *sinful* Gospel: nay, who *rend* (as much as in them lies) the *Person* of Christ, separating the *King* from the *Priest*, making the *holy* and *immaculate* Jesus a *Minister of Sin*. O wretched Men! good had it been for you, had you never tasted the *good Word of God*, or the *Powers of the World to come*. Your Motto is that of your Fore-father *Simon Magus*, and your Brethren the *Nicolaitans* of old, *Let us continue in Sin, that Grace may abound* †.—Let us *consider*, I say, the *one End* of that Gospel, which (together with the Holy Ghost *sent down from Heaven*) was to *beget us again* (as we have seen) *unto a lively Hope by the Resurrection of Jesus Christ* (working powerfully (c) in us) to an *Inheritance incorruptible and undefiled, and that fadeth not away, reserved in Heaven for you* (as many Believers as you are) *who are kept by the Power of GOD through Faith unto Salvation* (d), *ready to be revealed in all quickened expecting Hearts*. Let us con-

† See the Character of these *filthy Dreamers*, (who turn the Grace of GOD into *Lasciviousness*, who use the *Liberty of the Gospel for an Occasion to the Flesh*) in St. Peter's 2d Epistle, and in the Epistle of Jude. See here the dismal Effects of *tearing the Gospel System!* but see also the *over-ruling Power of God in bringing Good out of Evil!* how successfully does he turn Satan's Weapons on his own Head; for to *this bellicose Sect*, who denied, and do deny, the *Power of Christ in the Flesh* are we obliged for St. John's Epistles; where he shews both what it is to *believe in Christ*, or to *confess him come in my Flesh*; my *Sanctifier*, my *Cleanser from Sin*, the *Bruiser of Satan's Head* [Power] in me, or my *King*: as also what are the *infallible Marks or Tests* of a *true Christian*; viz. *Purity or Love and Obedience*: Love to God and Man; Love and Obedience to God's *Will*, his *Law*, his *Commandments*; his Words and Sayings: for to such as have these *Tests*, they are not *grievous*.

(c) Phil. iii. 10. Col. i. 29.

(d) 1 Pet. i. 3. 4. 5.

sider, that Christ was in *vain* call'd IMMANUEL, if we look not to his holy Spirit to *impart* to us the *Power of that Name*, and thereby make us *Partakers of his Divine Nature* (e); as he is no *Jesus* to us, unless he *now* save us *from* our Sins; nor *Christ* unless we be *anointed*, unless we receive that Spirit (f) which the World has not (*even yet*) received (g)—that he is no *Christ* unto us (for a bare *human* *historical* Faith can make him no more *so* than it can make *Julius Cæsar* so,—that he is no *Christ* unto us, unless we are enabled by the *Holy Ghost*, to call him *so*, unless we reap the Benefit of all his *Offices*; unless he be our *Prophet* to teach us *inwardly* (for this is the Promise to our *Gospel Day* (h); unless he be our *Priest* both to *atone* for our Sin, and *cleanse* us from it, or *so* to *sanctify* us, as to *present us perfect* (i) in himself to God his Father, having enabled us thro' the *mortal* Power of his *Cross* to *sacrifice* to him every unholy Temper and Affection: and unless he be also our *King* to reign *within* us (k), to *destroy* Sin Root and Branch; to *judge* the Prince of this World in us (l); to *bruise his Head*, subdue his Power; and make us *trample him under our Feet*.—Let us *consider* how *directly* contrary to the Appointment of *Christmas*, (which our *Church* plainly points out to be (as we have proved) *the serving and pleasing God in Newness of Life, the being daily renewed by the holy Spirit*;) our *Modern* Celebration of this *Festival* (for some Years) has been. And let us now and for the future (thro' God's Grace) *keep* the Feast by *putting on the Lord Jesus Christ*, and no longer *occasionally* make Provision for the *Flesh* to fulfil the *Lusts thereof* (m); *knowing the Time, that now it is high Time to awake out of our Sleep—that the Night is*

(e) 2 Pet. i. 4.

(f) John xvi. 14.

(g) —xv.

17. (h) Isaiah liv. 13. John vi. 45.

(i) Col. i. 28.

(k) Luke xvii. 21. —xix. 14.

(l) John xvi. 11.

(m) Rom. xiii. 14.

far spent, and that the Day is at hand. Let us therefore cast off the Works of Darkneſs, and let us put on the Armour of Light: let us walk honeſtly as in the Day, not in Rioting and Drunkenneſs, not in Chambering and Wantonneſs—Let us conſider, that as fallen immortal Spirits our preſent Life is that bleſſed Time which God gives every Man for the Recovery of his Image, (by the New Birth) which we all loſt in Adam—that unleſs this be attained; unleſs our polluted Conception and Birth be done away by (what our Church makes the inward and ſpiritual Grace in Baptiſm,) the Death unto Sin and the New Birth unto Righteouſneſs, Chriſt is for us born in vain—and that if none of the other precious Effects deſigned in our Lord's Mediation, and intended to be applied in the other Feſtivals and Ordinances of our faithful Church, for ſhe has diſpoſed all her Time to the Glory of God, and to the Remembrance of what he has done for her thro' Jeſus Chriſt,—if none of theſe Bleſſings be wrought in us; but that after ſuch Expence of Love we are content to be fallen, content to be alienate from the Life of God;—if after all that God in Chriſt has done for us, we are happy in our Corruption, happy in our Sins; and ſince ſome Religion we muſt have (becauſe our Fore-fathers alſo had ſome;) (n) we take up with a philoſophic Religion, a barely natural or moral Righteouſneſs—if thus fruitleſs we are, thus unreſtored, thus unrenewed under ſuch Means, ſuch Means of Grace; it is a melancholly Conſideration to reflect, that Chriſt is alſo dead in vain for us. For ſo ſays the Apoſtle, *I declare unto you the Goſpel*, which (having received, and ſtanding or perſevering wherein) ye are ſaved by: unleſs ye have believed in vain. A vain Faith indeed, that applies not (in the Day of Grace) the Bleſſings of atoning and reſtoring Grace! And, that a natural, a philoſophic, that is, barely moral Religion (its State,

(n) 1 Pet. i. 18.

alas!

alas! *generally speaking* amongst the World's good People) without a *Conformity* to, or an *Application* of the several Parts of Christ's Mediation to our Souls, can be of no Service to us, is very plain from our being required to be *born anew* with Him, the being *baptized into his Death*, the being *crucified with Him* (Words of the same Import with his own, *deny thyself, take up thy Cross, sell all, lose thy Life!*) the *Rising with Him*, and such like. *This* and nothing short of *this*, viz. CHRIST SACRIFICED FOR US, and CHRIST FORMED IN US, or CHRIST IN US THE HOPE OF GLORY is the *Sum total* of the *Believer's* Righteousness. And to those, who look for another Righteousness, (even a Righteousness thro' the Law of God) *Christ is dead in vain*.

(27.) Once more. Let us *consider*, my Brethren, if we are Members of the *Protestant Church*, we hold no Place of *Purgatory*. And though the Spirit of our *English Church* (in particular) be departed for some time, together with *that Gospel*, from which she cannot be separate; or from which when separate, she is but *nominal*, or has a *Name only that she liveth*. Yet hear, I pray you, (*for though dead she yet speaks*) what she says in this respect: "The only *Purgatory* " [or cleansing] wherein we must trust to be saved, " is the *Death and Blood* of Christ, which if we *ap-* " *prehend* with a true and stedfast Faith, THE SURE " TRUST AND CONFIDENCE THAT MY " SINS are FORGIVEN, it *purgeth* and *cleanseth* " us from all our Sins, even as well as if he were " *now hanging upon the Cross* *." Now, if (as " she says again) " in what State soever a Man " dieth, in the *same* he shall also be judged, whether " it be to *Salvation* or *Damnation*; if unless our Sins " be *washed away* in this *present World*, we shall " find no Comfort afterward." If *this* be the Case, if *this only* be the *accepted Time*, if *this* be the *Day of*

* Homily on Prayer.

Salvation, if here especially we must be saved from Sin and its Wages, or never : how highly does it concern us, that we earnestly look after this great Change from Nature to Grace, Now even Now ? how necessary is it, that we recover our Strength [our original Likeness to God] before we go hence and be no more seen ? Before we go hence, where we shall have no farther Offers of Grace, no more Offers of the New Birth, but must die that Death eternally which we now foolishly (because we believe not) prefer before it.

(28.) O may these Thoughts make deep Impressions on our Hearts ! may the Power of God now accompany his Word preached, though preached in Weakness ! may we now be reprov'd of Sin, that we may be convinc'd of Righteousness also ! (a) may we see that we have hitherto with Adam been hiding our selves from God, and declining to hear his Voice, the Gospel of Salvation, of Peace and Holiness ! nay (in despite to God) covering over our natural Nakedness with the poor Fig Leaves of a Creature Righteousness (b), a bare Ethnic Religion, or a kind of Paganochristianism *. May He, who is the Light of the

(a) John xvi. 8, 9.

(b) Gen. iii. 7.

* Paganochristianism ! an odd Medley ! if such can be. Indeed, the Divine Christ himself (however the Name alas ! may) can no more comport with the Sin and Folly of the unregenerated human Nature, than the Spirit of the Gospel can with the Air and Froth of outward Profession, the Formality of an almost Christian, the Pride of Life, or the Maxims and Policies of bare human Prudence. This Unction from above can never mix with the Desires either of the Flesh or of the Mind [Eph. ii. 3.] farther than as an outward Application or Medicine to purge and cleanse them ; or as the Sun may shine upon a Dunghill and receive no Impurity from it ; for what Communion hath Light with Darkness ? or what Concord hath Christ with Belial ? St. Paul joins τα βέλματα της σαρκος και των διανοων, the Lusts or rather Wills of the Flesh, and the Wills or Devices of bare Reason unenlightened by Grace ; (he means the vain Deceit of Philosophy after the Rudiments of the World, in Pagan or Will-worship as may appear from Colossians the 2d) he joins them together as

equally

the World, and who lighteth every Man that cometh into the World (though many close their Eyes against the Light, and will not see, and then impudently and blasphemously say, "God gives not Grace to all Men.")

equally odious to God, as jointly composing that *Death in Transgressions and Sins*, from which (he says in the Beginning of the Chapter) Christ quickens and raises his Believers; as in the 5th and 6th Verses.

But, indeed, that the Name or Shadow of Christianity may comport with the Power of the Devil, with the whole Kingdom of Darkness, is but too evident from the State of Christianity (as it was call'd) under the Dragon and the Beast, or the Beast and the false Prophet; the Imperial and Ecclesiastical Hierarchy of Rome; and in miscall'd Protestant Communities now; half (if at all) reform'd: for such have a Name that they live and yet are dead) notwithstanding the Purity of Liturgies, Articles and Homilies, neither preached nor conformed to. But too evident (I say) this is, where the Power of the Gospel (*Pardon and Holiness*) is lost in the Form; where the Outside is so dress'd up that the *Verities* die away under our Hands; where the *Dagon* of a dead Morality is set up, and the Ark of God forced to give Way, where the Terror and Constraint of a Slave are mistaken for the Love of God, which (*is the keeping his Commandments*; in short, where the Stress of Christianity is laid on any thing but JESUS CHRIST, AND HIM CRUCIFIED, or on any Thing but CHRIST JESUS, our Wisdom, our Righteousness, our Sanctification, and Redemption.

Paganism is the Religion of Nature civilized by Art or Education; or to speak with greater Truth (*without Form, and as it is*) slightly breathed on by faint Gales from Revelation: for though magnified the Law of Nature be, all that is honest, that is even decent and decorous in it, is owing to this unbanished Source. If you would see Paganism in *puris naturalibus*, you must go amongst the wild Africans or Indians, who have never yet had any distant Tradition from the Gospel. And, indeed, where fallen independent Reason (for ye shall know of yourselves said Satan) has been civilized to the utmost by boasted Humanity, what a poor Figure has it made in the Mysteries of Mythology, in the impure Rites and Ceremonies of Bacchus and Venus!

Paganism is the Religion of Satan, that as it said in the Beginning, *Ye shall be Gods*, still continueth the Rebellion by Idolatry or Worship of Himself, some time in Stocks and Stones, but now as odious (or more so) to God in the *Will-worship*, the Worship of a Human or Self-righteousness, the Worship of our Merits and Works; and the carved Images made to the Pride of

Life

Men,) or only *damning* Grace"—may he open our Eyes to see these Things in time ; least appearing, at the Hour of Death and in the Day of Judgment, in

Life : the Likeness of Things in Heaven, being superceded by those on Earth, viz. our Self-will, Covetousness, Sensuality : which all the World, but the true Believers, who love God (because they have much forgiven them) with all their Hearts and with all their Strength : which the whole World (I say) fall down to, and spend the Blessings of God, (their Time, their Parts, their Health, Wealth, and Strength) in the Adoration of.

All this, (and for Form's Sake, to comply a little with a faint Tradition ready to die, says St. John which we have among us :) All this, when blended a little with the Name of the Gospel (as has been said) make up Pagano-christianism, or Gentile Christianity.

Whereas true Christianity is that *Wisdom that is from above ; pure, peaceable, gentle, full of Mercy and good Works. This holy Union, (says the wise Man) is the Breath of the Power of God, a pure Influence flowing from the Almighty, therefore can no defiled Thing fall into her—she maketh all Things new, and in all Ages entering into holy Souls (for into a malicious Soul Wisdom shall not enter, nor dwell in the Body that is subject unto Sin) she maketh them Friends of God and Prophets. Christianity then is something infinitely above the Power of Men or Angels, for it is the Power of God to the Salvation of every Believer : it is the Power of God reducing Man to his Primitive Creation—reversing all that Malignity, all that Mystery of Ungodliness and Iniquity, that Satan inspired into Man's Soul with his, Yea hath God said ? making thereby his Faith, his Dependence, his Trust and Reliance upon God ; and filling him with a Self-complacency and a Spirit of Independence. True Christianity is that Anointing which we receive from God, that teacheth us all Things, that is, sheweth us the Depth of Iniquity, that is in our own Hearts, and what Christ is to us in such Circumstances. As it makes us Partakers of the Divine Nature, so it witnesses the Work within us ; and whereas the Language of Pagano-christianism is, Man shall be saved (for because it loves Sin, it looks for no present Salvation from it) Man shall be saved from Hell, because he is rational, moral, honest, good : It ascribes all the Glory to God, and says, Man [the Believer] is saved from Sin, because Christ has died, and he has Faith given him [Phil. i. 29.] to believe it, Faith given him to confess Christ ; that is to receive Him in his Person and Offices ; his Jesus (Saviour) ; his Prophet, his Priest, his King : looking to his Cross to be emptied as well of his imagin'd Excellence, as of his real Corruption, the carnal Mind, with all its Affections and Lusts.*

L

And

in our *fallen Nakedness*, we (too late) envy the Blessedness of those, whom we see, (the Legion of Devils being cast out,) *cloathed and sitting in their New Minds* at the right Hand, — *cloathed in white Robes* (c) even the *Righteousness* of Jesus Christ, both imputed (d) to their Faith, and *inherent* (e) in their Natures; and so be forced to call out (in vain) on the Hills and Mountains to help out our *scanty Cloathing*, and cover us from the Wrath of God, from the Wrath of the *now* despised Lamb (f).

And without all Doubt *here* is the Mystery. It is the *Foolishness of the Cross*, that has from the Beginning made the Difference—that has distinguished between the *hypocritical* and true Christians: between them that love Christ above all, and therefore *sell all*; and those that love God and Mammon too, if it can be—It is the *Foolishness of the Cross*, (that is, *Christ the Power of God and the Wisdom of God*) that has made the Difference between the *called* of God (says the Apostle) and the *formal Jew* and learned Greek, who (having other Dependences) would [will] neither listen to, nor receive the Call—that has all along distinguished between the *inward* and the *outward Church*—that has made the *true Church*, always a *confessing Church*—that has crowned the *noble Army* of Martyrs, through the several Successions of the Church, the *Ephesine*, the *Smyranean*, the *Pergamenean*, the *Thyatirian*, and the [present] *Sardian*: say the most enlightened Expositors of St. John's Revelation †. And indeed the Character of the *Church of Sardis* agrees exactly with such of the *Reformed Churches*, as are lapsed again into the *Papish* Error of Errors, and fallen from their own *Constitution*. To say no more; the *Cross*, which (was always *offensive*) it is, that has made *Believers* suffer for his Name's Sake—that has delivered to Death the *Outcasts* of Men *Peter*, *Paul*, *John*; the *Destitute*, *Afflicted*, *Tormented*; of whom the World was not worthy: the *Waldenses*, the *Albigenses*, the *Hussites*, the *Lollards*, the *Wickliffites*, our own glorious *Reformers*, and the (*nulli pietate secunda*) as glorious *Moravian Church*.

† See Dr. Henry More on the *Revelations*, or an Extract from Him, intitled, *An Illustration of those two abstruse Books, Daniel and the Revelation of St. John*. If the *present* (as they say) be the *Sardian Interval* of the Church; the general *Awakening* all over *Christendom*, and the *new Offer* of the Gospel, are glorious *Prefages* of the approaching *Philadelphian*, or *Millennial State*.

(c) Rev. vii. 9. (d) Rom. iv. (e) Ephes. iii. 17.
Gol. iv. 19. (f) Rev. vi. 16.

(29.) To conclude all. As the Joy as well as Sorrow of the World worketh Death (g), as I cannot rejoyce in Appearance only, and not in Heart for the glad Tidings of this Day; and as I shall not have another Opportunity of Rejoycing with most of you this Christmas again, or at least cannot rejoyce as the World does on this Occasion; I will rejoyce with you now as becomes Believers; and let us call on the extensive Communion of Saints and Angels, and vye one with another in praising God, and saying,

(30.) "Glory be to God in the highest, and in Earth, Peace; Good-will towards Men! we praise thee, we bless thee, we worship thee, we glorify thee, we give Thanks to thee for thy great Glory, O Lord God, heavenly King, God the Father, Almighty! and that because thou didst give thine only Son to be Born as at this Time, to be Born for us, who by the Operation of the Holy Ghost was made Very Man of the Substance of the Virgin Mary his Mother, and that without Spot of Sin, in order to Make us Clean from All Sin. Therefore with Angels and Arch-Angels, and with all the Company of Heaven, we laud and magnify thy glorious Name, evermore praising thee and saying, Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are full of thy Glory. Glory be unto thee O Lord most high, Amen, Hallelujah. Glory be unto thee O God most high, for that to us a Child is Born, unto us a Son is given, whose Name is IMMANUEL, Wonderful, Counsellor, the mighty God, the everlasting Father (b), the Prince of Peace, of the Increase of his Government and Peace there shall be no End; upon the Throne of David, and upon his Kingdom to order it, and to establish it with Judgment and with Justice, from henceforth even for ever. Great and marvellous

(g) 2 Cor. vii. 10.

(b) 2 Cor. v. 19.

" are thy Works, Lord, God Almighty, just and
 " true are thy Ways, O King of Saints. Now
 " come Salvation and Strength, and the Kingdom
 " of our God, and the Power of his CHRIST
 " for the Accuser of our Brethren is cast down, and
 " they overcame him by the Blood of the Lamb.
 " Therefore, rejoyce, ye Heavens, and ye that
 " dwell in them, even ye that dwell in them by
 " Faith. Blessing and Glory and Wisdom and
 " Thanksgiving and Honour and Power and Might
 " be unto our God for ever and ever. Thou art
 " worthy, O Lamb, to take the Book, and to open
 " the Seals thereof, for thou only the Great Pro-
 " phet of God canst reveal the Father to us (i)
 " for thou wast slain and hast redeemed us to God
 " by thy Blood, out of every Kindred and Tongue
 " and Nation; and hast made unto our God King
 " and Priests, and we shall reign on the Earth.
 " Worthy therefore, worthy, worthy, is the Lamb
 " that was slain to receive Power and Riches and
 " Wisdom and Strength and Honour and Glory
 " and Blessing. Therefore Blessing and Honour
 " and Glory and Power be unto Him that sitteth
 " on the Throne, and unto the Lamb for ever and
 " ever." Amen. Hallelujah.

(i) Mat. xi. 25, 26, 27. John i. 18.

ERRATA.

PAGE 17, l. 1. dele *without* at the End of the Line. P. 4.
 l. 32. read *Receive him in his Offices.* P. 52. l. 2. read
Hence the Pride of fallen Reason. Ibid. l. 3. read *the Rebellion*
common Sense (usually so call'd) in Matters of Faith. P. 52. l. 2.
 in the Note, read, *that Law written in the Hearts of all Men*
that Law of Right Reason. P. 40. l. 16. read *spacious*

P. 43. l. 56. *Shining in.* P. 52. l. 26 of the
Margin for left in the Soul read And
in the General Ruin of the Soul. P. 53. l.
left of the Margin dele the. P. 54. l. 22
at the 13th P. l. 19 l. 20 for the

Unto the *Angel of the Church of Ephesus, write,*
 &c. REV. ii. 1.

1. **O** Thou that dost the *Churches* bear,
 The *Stars* in thy right Hand uphold,
 Who walkest *now* with *jealous* Care
 Amidst the *Candlesticks* of Gold ;
2. Poor, guilty, abject *Worms*, to Thee
 In our *declining* State we call,
 See thy degenerate People see,
 Nor let our *tottering* *Sion* fall.
3. Our Works of *Faith* thou *once* didst know,
 Our *patient* Hope and *labouring* Love,
 We would not bear thy *Romish* Foe,
 We dared, that *Anti-Christ* reprove.
4. We tried him by thy *written* Word,
 Through all his *Snares* and *Fetters* broke,
 As *Satan's* *Successor* abhorr'd,
 And cast away his *Iron Yoke*.
5. *Him*, and *his* God, and *Sin*, and *Death*
 We *more* than conquer'd *through* thy Name :
 Thy *Witnesses* resign'd their Breath,
 And *clapt* their Hands amidst the Flame.
6. For their dear suffering Saviour's Sake
 Immoveable the *Champions* stood,
 Nor fainted at the Rack or Stake,
 But *watered* all the Church with Blood.
7. Yet, O! how quickly, Lord, hast thou
 Whereof thy People to reprove !
 Fallen, alas! thou seest us *now*
 We *now* have left our former Love.
8. Our Wine with Water mix'd, our Gold
 Is dim, our shipwreck'd Faith is dead ;
 No more our Tokens we behold,
 Our *Martyrs* all * to Heaven are fled.

* Even our Confessors, or *Witnesses* to the Gospel Truths in
 the *lowest* State.

9. O! could we call to Mind the Grace,
The glorious Grace from which *we fell*,
Live o'er again the *ancient Days*,
And do the Works thou lov'st so well!
10. O that we might through Thee repent,
And timely turn to Thee and live!
So should thy Grace our *Doom* prevent,
Thou wouldst *abundantly* forgive.
11. Before thou dost in Vengeance come,
Our *Candlestick* far off remove,
And fix the *unalterable Doom*;
O! let us *weep, believe, and love!*
12. Call on us by thy Spirit, call
Yet *once again* our *Church* restore,
Shew us thy Grace is over all,
And lift us up to fall *no more*.
13. We *then* the *Power* of Faith shall prove,
Nor shrink from *Persecution* near,
But more than conquer thro' thy Love,
Thy *perfect* Love, which casts out Fear.
14. Though Earth and Hell at once engage,
And *Fiends* and *formal Saints* conspire,
The *Synagogue* of Satan rage,
And threaten us with *Racks* and *Fire* :
15. *Bold shall we stand* in thy great Might,
For JESU'S Sake count *all Things* Loss,
With Beasts, and Men, and Devils fight
Beneath the *Banner of thy Cross*.
16. Make us but *faithful* unto Death,
But *arm* * us in that fiery Hour;
And we shall all obtain the Wreath,
And die *for God*, to die no more †.

* 1 Pet. iii. 16, 17, 18. — iv. 1.

† Taken from Mr. Wesley's Epistles to the Seven Churches of Asia. Last Hymn Book.